

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

JACKSON, MISS., OCTOBER 14, 1920

NEW SERIES NUMBER XXII, NUMBER 46

State Convention, McComb, November 16-18

Dr. W. Y. Quisenberry spoke Thursday night at Central Association on foreign missions. The next morning a young man told him he was led to accept Christ by the sermon and was ready to follow the Lord in baptism.

Pastor J. R. Nutt has resigned at Senatobia to accept the call to Luffkin, Texas. We are sorry to lose him from Mississippi so soon, but wish for him the fullness of the Father's blessing in his new field.

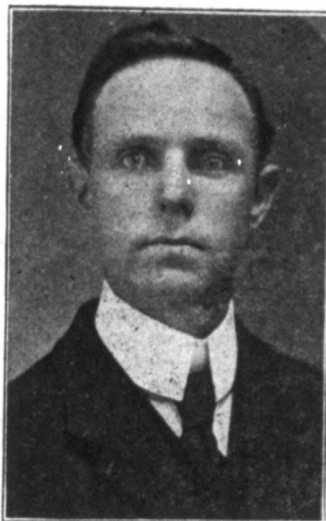
Three rolling chairs have been contributed to the Mississippi Baptist Hospital, two of them coming from the ladies of the First Church, Columbus; and one from the ladies of the church at Hickory. Now is the time to help and the women as usual are first to the rescue.

District Evangelist A. L. O'Bryant reports a new church organized at Avera with forty members. A two days' meeting resulted in sixteen additions. Four good men were elected deacons and J. L. Low of Richton was called for one Sunday at \$400. Brother O'Bryant will baptize the candidates in the new baptism and finish putting the Baptist Record in the homes.

The First church of McComb recalled Dr. Theo. Whitfield unanimously for another year. He has been on this field for several years and has seen the membership grow from about 500 to over 1000, and develop in other ways. Bro. P. E. Cullom is superintendent of the Sunday school, observed State Mission Day, and reports in one of the best schools in the state.

When a child builds a tower of blocks, piling them one on another three feet high with a base of only three inches, everybody knows there's going to be a fall. When merchants and manufacturers run up the prices of the necessities of life till it begins to make business shaky, everybody knows that sometime prices are going to tumble and somebody is going to get hurt. That is what is happening now in the fall in prices of various commodities. If only those who have robbed the people hitherto should be pinched most of us would rejoice. Just now the people who raised cotton are the ones to suffer, and we are being robbed by the coal operators. Unless there is speedy relief there is going to be much suffering for lack of fuel this winter.

The church at Sardis under the leadership of Brother W. L. Howse adopted a novel plan for an eight day meeting this year. They invited four preachers, three pastors and the editor, to speak to the church two days each. Drs. T. S. Potts and A. U. Boone of Memphis came first; then Dr. Yarborough of Hattiesburg and the editor brought up the rear. It was good to hear the echoes of these brethren's sermons from many hearers; it would have been a joy to hear them. The subjects were assigned by the pastor and so arranged as to fit the purpose and help one another. There was a great congregation at the closing service as all the churches in town released their people to come. It was like getting back close to home to us when so many spoke tender words of the writer's father and his ministry in the years gone by. It is evident that Pastor Howse has a good grip on the situation and we hope it has on him, though we understand an effort is being made to get him back to Tennessee.



HOST OF THE CONVENTION,
DR. THEO. WHITFIELD
Pastor First Baptist Church, McComb, Miss.

Dr. Theo. Whitfield, son of Dr. George Whitfield, of Clinton, is a graduate of Mississippi College, and then of the Seminary, and also a pupil of Emerson College of Oratory, Boston. He spent one year as pastor in Nebraska, seven in Missouri, and from there came to the First church, McComb, about ten years ago. He has preached a thousand sermons to his people in McComb. They have encouraged him by increasing his salary four different times in the last six years and also recently buying for him a parsonage. As for his sermons they say they "want more."

Why do we not have great leaders, eloquent statesmen and preachers as in former years? Here is the answer: Our children are all run in the same mold, every institution puts on its label, and there are no issues in politics or religion. Both parties have meaningless platforms and the churches have no creeds.—Ex.

Brother Winston F. Borum has been recalled, with a substantial increase in salary, as pastor of the David's Fork Baptist church. Brother Borum's father recently assisted him in a meeting in this church, which was one of the greatest in the entire history of the church. Under the leadership of this gifted young pastor this historic church is making splendid progress along all lines.—Western Recorder.

We tried to make a most careful statement of a most important matter last week, but when it appeared in the paper it was badly spoiled in our absence. What we wrote and what ought to have been printed is that Mississippi Woman's College had refused 250 girls for lack of room and is in dire need of help to enlarge their capacity. Does this appeal to you?

Pastor J. M. Metts declined the call to Grace church, New Orleans, and will remain at Flora. His church has employed trucks to run from various directions on Sunday morning to bring the people in to Sunday school and church from the surrounding country. His work goes on prosperously.

The papers that come to our office these days are many days delayed. We suspect our subscribers are finding the same trouble with the Record. We hope that President Cox will get some new postmasters or postal officials all along the way.

Grenada County Baptist Sunday School Convention meets at Holcomb, October 24th, at 9 a. m. A good program includes Brethren Buck Martin, J. B. Perry, A. A. Stanley, J. E. Byrd, B. G. Lowrey, J. M. Leak, C. C. White, W. B. Martin, H. G. Anderson, Miss Minnie Brown and Mrs. H. G. Ray.

Pastor A. A. Stanley is preparing for a \$25,000 addition to the First church, Grenada, to accommodate the Sunday school. Plans and specifications are already drawn, a competent building committee appointed; subscriptions are being taken and the work will begin in the early spring. On Friday night he had Brethren Motley from Oxford, Alliston from Water Valley, Hewlett from Charleston, and the editor to speak in the interest of the movement. It was our very first opportunity to worship with these good people whom the Lord has so greatly blessed and we hope to renew the fellowship.

Bishop Lambeth's recent book on medical missions gives two unique letters written in gratitude to missionary physicians. They are as follows: "Dear She: My wife has returned from your hospital cured. Provided males are allowed in your bungalow, I would like to do you honor of presenting myself there this afternoon. But I will not try to repay you; vengeance belongeth to God." Another's bewrayeth him in this wise: "Dear and Fair Madam: I have much pleasure to inform you that my dearly unfortunate wife will no longer be under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful. Yours reverently."

Mr. Z. D. Davis, of Jackson, passed away Monday about noon. He had recently undergone an operation, but his death was a great surprise and shock to his friends. He was reared east of Brookhaven and was for a long time in the banking business in that city, coming to Jackson some twenty years ago to be president of the Capitol National Bank, one of the largest banks in the state. He has been treasurer of the State Convention and the State Convention Board, and has been on various boards in the denominational work, a trustee of Mississippi College and of the Baptist Hospital at the time of his death. He was a deacon of the First Baptist church and one of the church's strongest supports. He was a safe business man, a wise counsellor, a steadfast friend and a faithful Christian. Many of us, and many a good cause, will miss his sympathy and friendship. He leaves a widow, a son in the banking business in Atlanta, and a young daughter.

CAMPAIGN CASH AND OUR CONSCIENCES

By L. R. Scarborough

The marvelous Southern Baptist victory in campaign pledges last year put a tremendous responsibility upon their consciences. In meeting these pledges God in His revealed word gives some very solemn statements concerning the relationship between pledging and paying. In Deuteronomy 23:21-23 he says: "When thou shalt vow a vow unto Jehovah thy God, thou shalt not be slack to pay it; for Jehovah thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt observe to do; according as thou hast vowed unto Jehovah thy God, a free-will offering, which thou hast promised with thy mouth." Nothing could be more solemn and binding on the consciences of men than this statement. In Ecclesiastes 5:4-6 He also says: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou vowest. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?" God here says that there is a sacred relation between our vows and their fulfillment. He says it is sin for us not to pay our pledges. And He says He will require it of us and will be angry with our voices in prayer and will bring upon ourselves His displeasure.

It seems to me that these solemn scriptures should be pressed upon the conscience of our people throughout the whole land. Many thousands of them have been faithful and have paid promptly their pledges. Many other thousands have been slack and have been slack to pay and have deferred for other matters their duty to God in this campaign. Many thousands of them have not paid at all. They have thus allowed their pledges to accumulate until in many cases it will be exceedingly difficult for them to catch up. It is far better for these pledges to be paid weekly or monthly. The delays and defaulting and neglectful conduct of many thousands of our people will soon, if they have not already done so, greatly embarrass the causes to be helped by this campaign and bring grief to all the life of the denomination.

I urge the leadership of our people to press these solemn words of our God upon the consciences of our people. The following reasons urge with ponderous insistence the necessity for all pledges to be paid and all possible new cash gotten in.

1. We owe it to our consciences under the plain teachings of God's word to pay our vows. We cannot be obedient to God and have a settled peace in our conscience unless we meet these pledges promptly and in a great fashion.

2. We owe it to the honor of the denomination. Thank God, Baptist credit is at par throughout the whole Southland. Our boards and institutions have on faith in the denomination borrowed large sums, expecting the people to pay this faith. The banks have been liberal in their dealings with these institutions and now the very honor of our whole Southland Baptists is at stake.

3. We owe it to the cause of Jesus Christ dear to our hearts. Missions and benevolence and education are tied up in the relationships that we now face. Lost men everywhere; the sick and orphaned in their deepest interests are tied up in this campaign.

4. We owe it to Christ who has redeemed us and who leads us on. Our love to Him, our loyalty to Him, our sincerest interest in the things that please and glorify Him are being tested in this trial and meaningful, Southern Baptist hour.

All these reasons and others press us to go ahead as the leaders of the people and press this matter upon their consciences and upon their hearts. They will as willingly pay as they did

enthusiastically pledge, if in the right spirit we see them and put this matter on them. I am unable to tell the brethren how deeply I feel concerning this matter and how urgent I regard it. The vitals of our denominational life are at stake. Let us do our duty and be at peace with our consciences and have the favor and power of God on us, that we may enter all the opening and widening doors of opportunity that stand ajar for Baptist faith, prayer, consecration, and spiritual effort.

Seminary Hill, Texas.

THE MINISTRY OF HEALING

The letter written by Bro. E. L. Wesson in a recent issue of your paper is both interesting and instructive, and brings to one's mind a very important and fundamental Bible doctrine sadly neglected by Baptists and others. I refer to the teaching in regard to divine healing.

Just this week in the same mail and dated the same day I received two letters from widely different sources, an excerpt from each of which I give below, to preface this article. One is from a prominent Baptist preacher, the other is from a lovely Christian woman and a Baptist. I quote from the Baptist preacher: "Being a pastor in a Holy Roller community I have been interested in divine healings of late. Bro. Collins meetings with you, and other places, and the reports, and Bro. Wesson's articles in the Baptist Record, are the best boosts the Holy Rollers have ever had in my day. Some of them are in Baptist families where the Record goes. They see it and they use it. They are bold to say that 'THE GREAT SOUTHERN BAPTISTS' are drifting to the truth, and with all these reports it is hard to correct the statement. I would not impress you that I do not believe in divine healing is a Bible doctrine. I believe it with all my heart, and in a smaller or larger way have practiced it for many years. I know personally of many who have been healed after the best medical skill despaired. But I have never known of a case of instantaneous healing by prayer of any organic disease. Before Bro. Wesson's article appeared in the Record, I had written an article headed '1000 Reward.' I was about to offer this for conclusive proof of a single instance of it since the days of the apostles."

The other letter is from a woman who was prayed for by a woman member of my church by request. The letter speaks for itself. I quote the first sentence: "I wish you knew how much I appreciate your writing to me; just your few words about the spiritual growth of your church have helped me. It is as you said: that sense of the reality of God and His promises seems to be our chief need. I have been greatly helped; just to be up and walking about, after so many months of helplessness, is a sheer joy, and the knowledge of the source of my healing is an even greater blessing." I had written to her by request and this is in reply to my letter.

In regard to the first quotation let me say Baptist preachers ought to be the last people on earth to cast aspersions of doubt on any of the plain teachings of the Bible regardless of who are advocating or opposing these doctrines; or of how much error may be mixed with them. The mere fact of the Holy Rollers' advocacy of the doctrine of Divine healing is a passing incident with me. The question is: Is it true? Regardless also of the traditions of Baptists from the days of the Apostles and others have sadly neglected, at least, the practice of divine healing, though all believe the theory; but when some of us begin to practice what all of us believe, all the fury of these traditionalists is poured out without mixture upon our devoted heads and does not seem to stop short of "Middle Age" persecution.

To me Warren Collins is nothing more than an humble instrument in God's hand in bringing to my mind this great Bible doctrine. Nor does he claim for himself more than to try as best he

can to restore this teaching to its rightful place in the churches of Christ which God himself "set in the church" and there is no record that he has ever removed it. I have denominational pride, and my orthodoxy has never been questioned until I embraced this doctrine which I had not formerly done. But such sectarian pride as would keep me from changing certain points in my theology, if convinced that I was wrong, I would now cast away as an evil thing unworthy of me as a minister of the gospel and advocate of the Bible as my only creed. In fact in humiliation of such pride I confess that I have changed my theological views somewhat on many questions since entering the ministry, and reserve the right to do so in the future.

Warren Collins is not a "healer," not even a preacher—just plain, simple layman who believes God and whose faith is an inspiration to me and to my church as a whole. His "mission in my church transformed it spiritually, and I am glad to give attestation to the fact. His methods are very simple and scriptural. He emphasizes the following truth: The saving of the soul, healing of the body, filling of the Holy Spirit, and the Second Coming of Christ." He makes the first the most important, the others contributory to this one. The greatest results in his mission are the saving of the lost, through many are, of course, healed. His directions are found in James and Mark—James 5:14-15, Mark 16:17-18. He follows these passages literally, laying on of hands, and anointing with oil, and prayer for those who come or are brought to the church. They are then instructed more fully in the plan of salvation and usually go away rejoicing. The plan is somewhat similar to our medical missions in heathen lands. I hear no criticism of their methods. I saw hundreds of Catholics bow at the altar of the Central Baptist church in New Orleans, and also at the Central church in Memphis—a miracle in itself, nothing else had ever succeeded in getting them inside of a church of Christ. Many of them repudiated the Virgin Mary and accepted Jesus Christ as personal Savior and were healed, and not a few of them joined the Baptist church. One man and his wife who followed the "races" to New Orleans joined the church and are now giving themselves wholly to the Lord's word.

In another article I propose to give you the Bible doctrine of divine healing. I ask all to suspend judgment until that time. I will then invite friendly criticism.

Fraternally,

W. A. JORDAN.

Pastor, Central Baptist Church, New Orleans.

THE FIRE AT THE HOSPITAL

As mentioned in the Record and the dailies last week the hospital had the misfortune of having a fire on the 2nd of the month. The superintendent's home was burned and about a thousand dollars damage on the unfinished part of the work on the annex. The damages to the annex was fully covered by insurance. The superintendent's home was only partly insured. The building was worth \$10,000 and had \$4500 on it. Of course we all regretted this loss. But the fact that none of the patients was hurt relieved our regrets over the other loss. The hospital was practically full of patients, too.

For the present the superintendent is located right across the street from the hospital. As soon as well as all get our bearings permanent arrangements will be made for him a home, either by building a new house or buying another house in the immediate vicinity of the hospital.

M. K. THORTON, Superintendent.

England dry in ten years is the expectation of temperance men in that country.

Congratulations and best wishes to Mr. and Mrs. J. A. Ousley. They start life together in the pastor's home in Tutwiler.

NINE PARTS MORE THAN TEN PARTS

(By T. J. Moore)

I promised to give other instances showing that in support and education of a family, nine tenths of our income, after the other one-tenth has been given to the Lord, will go further than the untithed ten-tenths will go.

We were living in Prentiss, Miss. My two oldest girls had been to Blue Mountain Female College and the time had come for a third to go. My income was about \$1100 a year, and I was pretty well drained, there being eight of us in the family. With all the calculations we could make it would take \$100 more than we could see any prospect for, if we put this third in college.

Just then Satan came to me "as an angel of light" and suggested that my tithe would supply the \$100 simply by turning it into the education of my girl. He argued that it was to add to their strength as Christians that I was sending my girls to a Christian college and that really this tithe would be going to a spiritual purpose anyway. By God's help I saw it was the devil's trick and rising above it, said "No, I will pay through God's church His tithe as before and trust Him for means to come in somehow to help me put and keep this third girl college."

Within just a few days I was at the window of our town bank. Bro. Leon Tyrone, who is now running a bank in Silver Creek, Miss., who was then cashier of the Prentiss bank, after inviting me into his office he told me of a small timber deal he wished to make with some parties living near a country church some fifteen miles away where I was pastor. He wanted me in my regular monthly visits to the church, to act as a go-between for him in making the deal. He agreed to give me a third part of what he might get through the deal. I accepted and the deal for the timber was made. My part was gone without the loss of any time from my ministerial duties or incurring any responsibility. Some weeks later Mr. Tyrone called me as I was passing the bank and handed me a check for \$111, stating that to be my part of the profit from the small timber deal. I at once recognized that God's recognition and reward for my faithfulness in standing by my tithing pledge.

Yes, I had rather have nine dollars any time from which the tenth one had been separated unto the Lord than ten dollars, including one of which God had been robbed. It pays to "render unto God the things that are His." He will see to it that no loss will be incurred. "Prove me herewith saith the Lord." Mal. 3:10.

BAPTIST PRINCIPLES STILL NEEDED

While our principles have been making progress, they are by no means victorious and some of the most important ones seem to be endangered afresh. Something like four-fifths of the nominal Christians of the world are sacramentalists; much more than half are sacerdotalists (ruled inwardly and outwardly by hierarchy); almost half of them bow in obedience to the pope; infant baptism, while declining in practice and shorn of some of its worst evils in the evangelical denominations, is still prevalent outside the Baptist denomination and a few related bodies; and Christian democracy has by no means secured control of all the religious parties of the world. While these conditions remain there will be need for a separate Baptist body to incorporate and exemplify in its fullness New Testament Christianity. It would be little short of a tragedy for the Baptists to surrender their time-honored and time-proven position just when the opportunity to carry it to a larger success seems brighter than ever before. We recognize every man who loves Jesus Christ as a brother beloved even though he may be in error, and we shall gladly join with him in the common tasks of the kingdom where the interests of the kingdom seem to make that wise and

expedient; but we can never adopt plans of cooperation as will silence or embarrass us in the proclamation of these great fundamental truths of the gospel which have given us significance in the past. We do not cling to these truths as a tradition nor do we insist upon the privilege of teaching them because of any love of oddity or delight in contention, but because in our hearts we believe that the world needs them that our opponents themselves will be benefitted by our faithfulness to the truths of the scriptures. Feeling thus, we must be fearless while we are fraternal and kindly in our proclamation of all the truths of the gospel. In this way we can best be true to conscience and most truly and largely serve mankind.—W. J. McGlothlin in Watchman-Examiner.

WHAT I FIND IN BLUE MOUNTAIN

(Eldridge B. Hatcher)

Not that I shall mention everything, for I find at this educational center too long a list of good things for me to attempt in this communication, to run the gamut of them all. But it occurred to me that a few impressions, received by a newcomer, from another state, might not fall upon stony ground.

Blue Mountain, Miss., had long been a distinct place on the map for me. The Lowrey name had flitted before my gaze many, many a time in past years as I had mixed up with Mississippi Baptist news, and two years ago in Louisville, Ky., in my first meeting with Dr. W. T. Lowrey I thereupon discovered what an unpardonable blunder I had made in not getting acquainted with him long before that late date.

But the wheels—I trust of Providence, rather than of fate—gave a turn last summer and neatly lifted me out of Kentucky and put me down here at this rustic, cultured, unique town as the pastor of the Lowrey Memorial church. I am not surprised at the fine calibre of folks and the huge opportunity that faces me here for I had my full expectations aroused when, in response to their unanimous call, I hurried down to Blue Mountain in July to see what it all meant. The field then gripped me so strongly that I failed to recover from it even after I returned to my home, and consequently I sent them my acceptance, and now I am here at the door way of my pastorate.

But pardon me, brother editor, your readers are not interested in any caperings of this scribbling dust, but they are mightily interested, I am sure, in Blue Mountain, and it was for this reason that I snatched my pen.

Mississippi Baptists know that this is an educational beehive. Three schools crown its hills—Blue Mountain College for girls, Mississippi Heights Academy for boys, and the Blue Mountain High School, and each of these institutions hold a niche peculiarly its own. Sometimes I may harness my straggling pen for a recital in these columns of some of their bright features. I may remind the reader, in passing, that the great college here has recently become the property of the Mississippi Baptist State Convention.

But the chief picture before my eye now is the church. As to the building there it stands on the college campus, brick in its material, ample in its compass and, with its lofty square tower lifting itself high and conspicuous to the country around.

Of course the auditorium is large, for how else could it accommodate the hundreds of boys and girls from the schools in addition to the members of the church and community? Every Sunday, on my left, sit the college girls, with the Academy boys on my right, while the people of the community fill the seats in the center and when they gather for the Sunday service they present a sight worth traveling from Kentucky to see.

Blue Mountain is a stalwart little town. 'Tis true that the college was the chief factor in its creation, and with the Academy, has furnished a considerable part of the motive power for its maintenance. And yet the town has an in-

dividuality and vitality of its own, and step-by-step, I am learning what a substantial set of men and women compose its population.

There are two other churches here—the Methodist church, worshipping in its frame chapel, and the Presbyterian, holding services in a hall, and both churches have excellent pastors. I have heard it intimated in former years that a church in a college town always has on hand certain extra puzzles and bewilderments which other churches are strangers to. Maybe this is the rule here in Blue Mountain. The town people seem to have the keen sense to recognize their high privilege in having such institutions of learning at their very door, and the schools seem to have such an unusually good opinion of the town folk, that I am expecting that the two oars of a well regulated boat will be the fit symbol of the mutual, happy relations existing here. Already I am finding it so.

The church is an interesting body. Fortunately it is not a one class church, but varied elements mingle within its bounds. Farmers, merchants, teachers, doctors, mechanics, and—we'll, I had almost said that all professions and realms of labor were represented in the membership. In fact, we have recently decided that it would give variety and value to our list to add a congressman, and consequently this month the citizens of this and other neighborhoods elected Dr. B. G. Lowrey as their next congressman.

When I attempt to write of the kindness of these Blue Mountain people to their new pastor my pen threatens to grow riotous. A small-sized epidemic of courtesies and kindnesses has been raging since our arrival, all of which, of course, puts a song in our hearts and lights the lamps along our way.

As for the joy of facing a thousand or more hearers—most of them students—every Sunday and seeking to give the Bible a chance to tell to them its stories and to flash upon them the wondrous light, ah, my pen halts here in its efforts to depict the opportunity—portals that swing open before us.

Of course Brethren W. T. Lowrey and J. E. Brown, the presidents respectively of the college and the academy, with their teaching force, take active part in the church work. And then there is brother A. A. Graham, the banker, our superintendent, upon whose strong shoulders the church and community pile many burdens; and Brother J. P. Byrd, who led the church to victory in the \$75,000,000 campaign; Brother W. J. Jackson, devoted to his church and to his men's class; Brother Gillentine—but, stay, we can not here call the entire roll of our faithful men, and as for the feminine list, it would outreach the masculine.

Across the street from us is the cosy home of the former pastor of the church here, Dr. R. A. Kimbrough. He is one of the enlistment evangelists of the state board of missions and one sixth part of Mississippi is his territory and he swings back and forth over his field scattering his ministrations with open handed zeal, occasionally alighting at Blue Mountain and shedding the luster of his countenance in these parts. I have not yet succeeded in determining who was—and is—the more beloved in the church and town, Dr. Kimbrough or his wife.

But, brother editor, my pen is beginning to flounder. This Blue Mountain panorama is a much more elaborate and swelling affair than I imagined at the start, and there are more unmentioned Blue Mountain items buzzing about me asking to be recorded than I began with, and consequently I must halt at this point and ask the privilege, later on, perhaps, of taking the reading on a visit to the college and to the academy.

The teacher training books as well as the B. Y. P. U. and W. M. U. Manuals have advanced in price to 90 cents for cloth and 60 cents for paper binding.

The Baptist Record

Convention Bldg. > Jackson, Miss.

Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

J. HENRY LAWRENCE, Cor. Sec'y
F. L. McFEE, Editor.

Entered as the postoffice at Jackson, Miss.,
as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized April 6, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list. Ordinary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

DISTRESS SIGNALS

The distress signals are flying from three thousand Baptist churches in the Southern Baptist convention. That number of our churches are without pastors, according to a report from the Conservation Commission which has been making some surveys. A short time ago it was said that about one out of five churches in one state were pastorless, and now the general situation seems almost as serious. This is due not to any decrease in the number of preachers, but to the increase in the number of churches and to the fact that many churches now have preaching twice as often as formerly, thus requiring more of their time. In this way some of the churches are suffering a dearth of the Word of God.

To meet this emergency two things seem to be necessary. First, more laymen must be willing to help do the work which has been hitherto expected of preachers. They must assume responsibility for the conduct of public worship and for the progress of the work in their churches. They are capable of leadership and this capacity must be developed and brought into use. They will not be getting out of their place but getting into it. In the early church the layman did so much like preachers and preachers looked so much like laymen that it was hard to tell them apart. To this day there is a controversy among Christians as to whether the deacon was a preacher or a layman. The truth of it is that the modern idea of the "clergy" is a transparent presumption and assumption that has no succession from the apostles of the days of the apostles. For a man to turn his vest high side before, or his coat wrong side out or wear a peacock on the wrong side of his trousers is an utterly foolish parade of pompous human vanity and utterly lacking in divine grace or approval. What we want today is men with a good-sized cross on their back instead of a small golden cross pendulating from a rotund stomach. God save us from the befrocked and befooled clergy. God save the laymen who are buying not their one talent but a whole bunch of them in the perverted notion that they have hired the preachers to do their religion for them. Here is the Lord's vineyard crying for laborers; let them up and at it.

But the Lord has paid of men who are separated unto the gospel, men who will lay down their fishing nets and boats, men who will leave their money counters and civil offices and plunge in whole-hearted abandon into the ministry of this Word. The churches are calling for young men who are trained in mind or who are willing to undergo training that they may give their lives and energies to the service of God among their fellowmen. Why should God call in

vain? Is the need not manifest? Is the cause not worthy? Is the reward not infinite? Is the penalty for refusal not a wasted and mis-spent life? When Europe called for help and our country was in need did not the dew of the youth respond a million strong? They left all and followed the call of a high duty. Does not God say, "My people shall be volunteers in the day of thine army. Out of the womb of the morning thou hast the dew of thy youth." Oct. 21-24 is the time for calling men and women to service. May there be many volunteers.

A SEVERE INDICTMENT

The Gospel of John is a story of growing opposition to the person and teaching of Jesus. It is interesting to trace it and it would be interesting here to go into the details of the story to prove this but there is not time now. Only a cursory mention can be made of some incidents which the reader can verify and enlarge for himself.

In the first chapter the Jews send their expert theologians, investigators and controversialists to John the Baptist, the priest and the Levites to ask about his mission. He told them about the one who was to come but they were captious and refused his testimony. Instead of accepting his efforts to cleanse the temple and seconding them, they resented his doing what they did not have the courage to do and hindered him in every way they could. That is shown in the second chapter. The conversation with Nicodemus, given in the third chapter shows that they, the Pharisees, were convinced of his divine commission and authority but were determined not to acknowledge it. Nicodemus spoke for them when he said, "We know that thou art a teacher sent from God." But Jesus said, "We speak that which we know and bear witness to that which we have seen; and ye receive not our witness." It is a fatal moment in any man's life when he is convinced but not converted, when he knows the truth and refuses to accept it. And so Jesus goes on to say in that chapter, "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light."

In contrast with this opposition of the Jews, John gives us in the fourth chapter the open-minded simplicity of the Samaritans and the surprising faith of the nobleman whose son was healed at Capernaum.

The fifth chapter shows how the antagonism having been allowed to grow overrides the evidence of his divine mission shown in healing the lame man at the pool. This is followed by Jesus' appeal to their reason and the presentation of various witnesses, in spite of which he said, "These are they which bear witness of me, and ye will not come to me that ye may have life." Their resistance is becoming more wilful and arbitrary.

The sixth chapter furnishes the further evidence of feeding the five thousand, but they protest that this is insufficient and demand a further sign. When he declared, "This is the work of God that ye believe on him whom he hath sent," they refused and left him.

In the seventh chapter they become not only captious but murderous. Jesus sees that they mean to kill him. They cannot answer his words; they cannot deny his miracles, and murder is born in their hearts. They are wholly perverted and fully committed to the opposition. This goes throughout all the subsequent chapters. But we can see in the eighth chapter that it has reached a point from which there is no return to righteousness. In the forty-fifth verse is the summing up of their moral character: "Because I say the truth, ye believe me not."

Could the indictment be more severe and damning? When it can be said of anybody that the reason they do not believe a thing is because it is true. Paul speaks of some people who because they received not the love of the truth, were given over to believe a lie and be damned. It is no wonder that Jesus proceeds in this eighth chapter of John to show that they are

verily children of the devil, and the works of their father they will do. "The devil standeth not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it. It is impossible to pronounce severer condemnation than to say that a man doesn't believe a thing for the simple reason that it is true. How human reason can sink! Into what depths the human soul can descend! Jesus recognized and pronounced their cases hopeless.

He said if they were only servants of sin there would be yet hope for them, for the servant abideth not in the house forever. But the son abideth forever. And they were now the devil's own sons and could not escape. They had his nature and hell was the only place for them. Under the Jewish law a slave was not a slave perpetually. He was for only a definite time and could be released, yea would be released except he insisted on voluntary bondage. The year of jubilee would set them all free. The Son of God brought the year of jubilee to the slaves of sin. "If the Son shall make you free ye shall be free indeed." But the case of these people was hopeless, they had made themselves sons of the devil by deliberately rejecting Jesus when their judgment had been fully convinced. They away turned from him whom they knew to be a teacher sent from God by the signs which he did. They were like the Jewish slaves who voluntarily had their ears pierced in sign of perpetual bondage, because they loved their master (Exodus 21:5); they "loved the darkness rather than the light" (John 3:19).

People are not born this way as the hard-shell's teach; they are not forced into it; they do not come into it at one step. They come into it by a series of steps in rejecting the truth of Christ. The test of a man's real character is his attitude toward the Son of God; the confirming of his character and the fixing of his destiny is in the acceptance or rejection of the Son of God. Let a man beware of the tendencies of his inmost soul as he is brought into the light of God's word. He can will to do the will of God when it is first presented to him and he will know the teaching that is of God and that is is all truth. The testimony of Christ will be confirmed in him. But the voluntary refusal of his truth, the turning away from the offer of his friendship will destroy conscience and hope and damn the soul for all eternity.

A MARTYR OR A MURDERER

Not infrequently the papers carry the news of some young man or woman who has been disappointed in love or courtship, committing suicide. Everybody tries to be charitable toward one who has been guilty of crime like this; and it is a custom and a proverb to try to say nothing but good concerning the dead. We hunt up all the mollifying circumstances and our sympathy pleads their cause before the bar of our judgment and our sense of righteousness and justice. But after all is said to mitigate the offense, our consciences rise up to pronounce it murder.

To be sure these victims of their own murderous minds have worked themselves up to a frenzy of sentiment and have convinced their poor weak minds that they are martyrs to a person or ideal. They have the hallucination that by taking their own lives they are bearing witness to a love that is stronger than death and prefer death to the denial of it. They are making a grandstand play before the world to put on vulgar exhibition what should be the most sacred sentiment in the depths of the heart. They are simply stage performers who are showing resentment at life, at God, at the object of their affection and all the world simply because they were disappointed. They got mad and blazed away at their own lives and sent their souls into eternity unprepared. It is the acme of selfishness posing as the abnegation of life. We speak plain words not through lack of respect for the dead, but for the protection of the living who might be provoked to any such

crime. They deceive themselves into believing they are martyrs when in fact they are murderers.

There is today, if he has not starved to death, a criminal in jail in Brixton, England. He was convicted of treason and given a light prison sentence. In his resentment at the mild punishment that was meted out to him, he refuses to eat and is on the road to starvation. He surrounds himself with press agents who publish to a weary world the groans of each particular night and how he reads the report of it in the next day's paper. He is as truly a murderer as if he had taken a pistol and blown his brains out. Some people are perfectly willing to die if they can get their names in the papers. And yet he flatters himself that he is a martyr to Irish freedom. Some will recall the conversation of the simple sexton who dug the grave for Ophelia, and wonder what sort of a burial the Romanists will give this man when he has killed himself.

TO CLERKS OF ASSOCIATIONS.

Dear Brethren:—

The Home Mission Board has been most fortunate for years in having exceptionally fine men as its representatives in the several Associations of our state, and their service has been of incalculable worth to the churches, the Board and the work generally. It is of vital importance that there shall be a well-informed, wide-awake man in each Association to represent our Home Mission interests among the churches, and as a general rearranging of Associational boundaries is taking place throughout the state, I am writing to ask your assistance in securing such man for your Association. If a nomination for Home Board representative was made by the Association, will you not at once send me the name and exact address of the brother chosen; and if no selection was made by the Association, will you not send me immediately the name and address of some capable, consecrated man whom you as Clerk can recommend for this important position?

Trusting that this request will receive your best attention, and thanking you in advance for your valued aid in this matter, I am,

Fraternalty yours,

H. L. MARTIN,

State Member Home Mission Board.

OPENING OF BAPTIST BIBLE INSTITUTE

(By B. H. Dement.)

The Baptist Bible Institute began its third session October first. The opening is by far the most encouraging one in the brief but inspiring history of the Institute.

All members of the enlarged faculty are present, and students are here from nearly every state in the State. Those coming from a distance number 131—50 per cent more than the first week of last session. In addition, there are 37 local and night students, making a total of 168 to date.

The various departments of Christian activity are represented—pastors, missionaries (home and foreign), S. S., B. Y. P. U. and W. M. U. workers, pastors' assistants, gospel singers, evangelists, etc.

The opening address by Dr. W. E. Denham on "The Christian and His Bible" was highly appreciated by a large audience that gathered in the auditorium on the evening of October first.

After the reading of the Institute Articles of Faith by President DeMent, the new members of the faculty, consisting of Dr. George H. Crutcher, chair of Evangelism, Dr. R. P. Mahon, head of Modern Languages Department, and Professor of Spanish, and Professor Maurice G. Beckwith, Teacher of Voice and Piano, were impressively installed and the Articles of Faith signed in token of their loyalty to the teachings and ideals of the Institute.

The reception given by the faculty and students and friends was largely attended and greatly enjoyed.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

OUR CLEAN UP CAMPAIGN

What Is It For?

Our Clean Up Campaign must accomplish three definite results:

1. We must put on the 75 Million Campaign in every church in Mississippi that has not already put it on.
2. We must enlist every Baptist in our churches who has not yet made a pledge to the campaign, both old members and new members.
3. We must round up the collection of the balance due on all pledges to January 1, 1921, and secure cash contributions from all members who have not made pledges.

How to Do It

In order to accomplish these three important results, we recommend an All-Day Meeting at every church in Mississippi some time during October, November or December. On a regular preaching day would be the best time.

The program for the all day meeting must be well worked out and the occasion well advertised. You must get the people there and you must be prepared to put the job over while they are there.

1. A roll call of the church membership, having all those present to assist in correcting and completing the roll.
 2. A full report should be made by the church organizer and the treasurer of the 75 Million fund, showing the amount of the church's quota, the amount subscribed, the amount paid, and the balance due to date, based on the total subscription of the church. The report should also give the number of resident members, including those joining since the campaign was put on, and the total number of subscribers to date.
 3. There should be a strong sermon or address on the 75 Million Campaign.
 4. This sermon or address should be followed by a "Pay Up and Sign Up" period. Those who have not made pledges should be asked to do so at this time. Those who have not paid all due on their pledges should be asked to do so. All those who have not and will not pledge should be asked to make a liberal cash contribution.
 5. If the 75 Million Campaign has not been put on before, the church should proceed to put it on at this time, getting the pledge cards signed by all those present and appointing committees to see those not present. All those signing should be urged to give as much as possible in cash. If any refuse to sign they should be requested to make a liberal cash contribution.
- Pledge cards, duplicate pledge cards, report blanks, etc., can be secured by writing to Dr. J. B. Lawrence, Jackson, Miss.

Remarks

Your all-day meeting may be made a "Home Coming Day," which would add interest to the occasion.

A special speaker might be secured to preach the sermon or deliver the address. The enlistment missionaries, Association Missionaries, and Field Workers may be used when possible.

RESULTS OF RECENT MEETINGS

Let us thank God for these

Number meetings reporting since last publication, 59; number professions of faith, 357; received for baptism, 334; received by letter, 187; restored, 2; total additions, 523. Total number meetings reporting to date, 1151; total additions to date, 12,703.

OUR WEEKLY PRAYER LIST

Meetings Beginning Third Sunday in October
Let us pray for these

Sycamore, Pearl River county; Eugene Pigott, pastor.

Pine Grove, Pearl River county; N. A. Edmonds, pastor; pastor doing preaching.

Mr. G. A. Skidmore, clerk of the church at Louisville, Miss., has the following to say in sending in a list of 90 subscribers to the Baptist Record: "The church was enthusiastic over the matter and we are anxious to get the paper into every home, and sincerely hope that every Baptist church in the state will adopt this plan as we consider it the best that has ever been provided."

The church at Louisville has put the Baptist Record into its budget and is sending it to every home.

Rev. W. S. Allen, pastor of Immanuel church, Hattiesburg, writes as follows: "We will send you a list for the church by the 15th. I hope the time will soon come when every church in Mississippi will put our paper in their regular budget. It is by all means the thing to do."

Belzoni church, where Rev. R. A. Eddleman is pastor, has put the Baptist Record in every home.

The First church of Columbus, where Dr. R. S. Gavin is pastor, sent in a long list of subscribers to the Baptist Record, which, we presume, includes every home in the church.

The church at Shuqualak has put the Baptist Record into every home judging from the long list of subscriptions sent in.

We hope the pastors will not let the interest lag in the matter of placing the Baptist Record into every home in every church. It can be done and ought to be done.

The Central Association at its meeting last week passed resolutions dissolving the body and requested the moderator to appoint a committee of three in each of the counties of Yazoo, Madison and Hinds for the purpose of issuing a call to the churches of their respective counties with the view of organizing county associations. The delegates from the churches of Hinds County and also from Madison County met and organized at once. The delegates from Yazoo county will meet and organize on the 5th Sunday of this month.

Brother Thornton, the superintendent of the hospital, says he has had three gifts from people who want to help rebuild the superintendent's home that was destroyed by fire on the 2nd inst. Mrs. M. F. Tatum of Liberty sent him a check for \$25.00 and Brother Barnett of Harmony Association and Brother G. W. Nutt of Lena each gave him \$1.00 for it. Brother Nutt says in a letter to him "the Lord put it in the hearts of every Baptist to send something to help in this". Sister Tatum says "I am asking God's blessings on you and the hospital." Brother Barnett says "God bless the hospital." These words as well as the gifts are much appreciated, not only by Brother Thornton but by all of the ones connected with the hospital in any way. If others wish to help rebuild this home they can send their gifts to Brother Thornton.

A MEANINGFUL DENOMINATIONAL DAY (By L. R. Scarborough)

Southern Baptists will never get away from the meaning and issues of the two great days last year in October, the one in our colleges and the other in our churches, when we sought for volunteers for Christ's service. Around 7500 were reported from the schools and churches who surrendered to God's call. One of the glorious results from that day is seen now in the thousands of additional students in our seminaries, Bible institutes and Baptist schools.

The Conservation Commission in its July meeting decided to ask the brotherhood for a similar movement this year, and they set Thursday, October 2, for the schools, and Sunday, October 4, for the churches; and I am writing this word especially to the pastors and college presidents asking them to cooperate in this movement. The Commission suggests that in chapel service on that day the time be extended and some capable representative, either from within or without the school, be asked to speak on some phase of kingdom leadership and follow it by calling out the called asking for public surrender of all of those who feel called of God to any phase of the Lord's work, and that encouragement be given to those who are present and volunteered last year, and where it is possible that an organization in the school be offered to take care of the special training and encouragement of all these volunteers. And we suggest that the pastors on the morning of October 2 give the preaching hour to this phase of the Lord's work, calling out those who have felt the call of God for public surrender, and that there be a call for those who volunteered last year and a special meeting of these with the pastor and other workers, in the church be had for their encouragement and instruction and that they be encouraged to enter some one of our Baptist schools for special preparation and that as far as possible the church back of them aid those financially who may need it in going to school. In many cases where there is a good number it will be a wise thing for the pastor to organize these volunteers and have a regular meeting, studying the Bible or some phase of the Lord's work—personal soul-winning, missions, or something of the kind. It is very important for these new recruits to have encouragement at the delicate and opportune time when they surrender.

It is hoped that these pastors and churches and Baptist schools everywhere will cooperate in this movement and that it will be made a great day for the ongoing of the kingdom of Christ. The head of one of the great commercial corporations said the other day "that the most important matter before civilization is the right sort of leadership for the various phases of activity." This is especially true in the kingdom of God. Let us hear the Master's injunction, "Pray to the Lord of the harvest that he may send forth laborers into the harvest." We need to pray this prayer and then to help answer the prayer. Let us make much of October 2 and October 4.

It will be appreciated greatly if the brethren will report to me as they did last year, at Seminary Hill, Texas, the results of the day's work in this line, sending me the names of those new ones who volunteered. This is big kingdom business, looking to the supply of men and women for leadership in the coming day. Let us attend to it, remembering that it is Christ's business. Seminary Hill, Texas.

We knew that these men had pinch batters for emergency, but it seems the churches (or some of them) are determined that the "slab artists" shall not leave them behind. The First Presbyterian church of New York has a pastor and an associate pastor, but has employed a special preacher whom they pay \$5,000. The special preacher in this case is Dr. Harry Emerson Fosdick, of whom you heard during the war. He is a Baptist but is teaching in Union Seminary, supposed to be Presbyterian.

THE PASTOR AND THE MEETING HOUSE

(By Allen Fort.)

Fourteen years ago I felt the call to leave the legal profession and become a minister of Jesus Christ, I felt that God had not called me to build a meeting house. I was not exactly seeking to dictate where I was to go or on what condition I was to go, but there was a feeling that I did not want to undertake the drudgery of building.

I had gone through some trying times as a pupil in the Sunday school. Just before I began to attend Sunday school the old meeting house was burned. Then came the question of changing the location with its usual complications. The Baptist congregation worshipped in the Presbyterian meeting house, then in a hall, then in the city auditorium or city hall, and finally for some months under a tent. During this time the committee had gotten together and had started to build. There were the usual delays and trials. Some years later we worshipped in the new building after having gone through great tribulation. I thought I had seen enough of this.

But when I was called to a pastorate my first congregation had no meeting house save the old auditorium, nearly forty years of age, and a new Sunday school room, and both of them unsuited for the service of preaching. I had planned not to go where there was a meeting house needed, but I had actually been called to a splendid congregation which was in the midst of a great building enterprise. God had changed my plans entirely. So I began with fear and trembling the enterprise which, under God and with the cooperation of splendid Christians, I saw completed and which I enjoyed for some time.

This leads me to say that while I was in the "building business" I felt a keen sense of need of guidance from somebody who had been through the same experience and who had solved it. I did not know where to go for help and had to make out the best I could from the experience of others with whom I came in contact.

This leads me to call attention to the second edition of the book written by Dr. P. E. Burroughs. Dr. Burroughs has rendered a distinct service to the Christian world by the publication of his book, "Church and Sunday School Buildings." The first edition of this splendid book has been exhausted, and the second edition is now ready. The great plans set forth in the first edition have been, where possible, improved upon. Many additional plans and suggestions have been added in the second edition.

Dr. Burroughs knows what is needed for the modern church and Sunday school building. His wide experience as a pastor, his knowledge of Sunday school needs and requirements, together with his unusually broad observations, combined with his sanctified common sense, have especially prepared him for the preparation of just such a book as this.

Those who have the first edition will do well to get the second edition also. The two supplement each other.

Every congregation is confronted at some time with the problem of building or remodeling the meeting house. The next few years are going to mark unusual strides in building. The wide circulation of this book and its general reading, not only by pastors, but by all who are interested in progressive work, will result in greater efficiency as well as in the saving of thousands of dollars in connection with the church building.

Incidentally the book shows the wonderful advantage of the graded Sunday school. Most of us today believe theoretically in the graded Sunday school, but inadequate equipment in many cases makes the practical working of the of the graded system very difficult. The wide reading of this book will produce more real graded Sunday schools.

Dr. Burroughs has given much space in this

book to the rural church and to the small city church. Thousands of our small churches together with many of the larger ones will be greatly helped by suggestions in this book.

Brother Pastors, the building problem is one we will ever have with us. Far more than our people have realized, the meeting house and its equipment determine the standing of a denomination in a given community. Our vision of our tasks and our devotion to our Master find expression concretely in the structure which we build. Therefore, let us build for the glory of God and for the good of our fellowmen, keeping in mind the great possibilities of the church and its organizations.

FINISH THE DOING OF IT

(By John R. Sampey, D.D.)

Southern Baptists subscribed most handsomely in November of last year toward a fund of \$75,000,000, the total of their pledges going well over \$90,000,000. Never before were our people so proud of their record, and the fame of their achievement has gone around the world. The eyes of men everywhere are on us to see whether we really mean to pay these subscriptions into the Lord's treasury, or whether we were merely swept along by excitement and made under high pressure pledges that we never seriously intended to pay. For my part, I believe in my soul that most of our people made their pledges in good faith, and that they will meet them as they fall due, whether it shall be found easy to do so or not. Many will give more than they named in their pledges and some who were not asked to give during the brief campaign will join gladly and generously in the giving. There must be loss through death and complete financial failure of some; but let there be no appreciable loss though indifference to the obligations assumed during the campaign.

Pastors should refer frequently in sermon and in private conversation to our missionary and educational programs. We should preach and teach missions as we have never done before. Our people ought also to know about their schools and colleges, their orphanages and hospitals, their newspapers and all other agencies for promoting the work of the kingdom of God. Information is the basis of interest. If we take it for granted that men will continue to meet their pledges, whether we show them the necessity for such a liberal outlay of funds or not, the love of many will grow cold.

In all our public services the objects of the \$75,000,000 campaign should be kept prominently before the people. Posters showing in the progress of the payments in each church would be helpful. There should be recognition of any new subscribers to the fund. It would be good to have a testimony meeting as to the value of the campaign in promoting the spiritual life. Let men tell of the joy that comes from enlarged giving.

Of all Paul's appeals for liberal giving, the noblest reminds us of "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

ROOM FOR MORE STUDENTS AT SOUTHERN BAPTIST THEOLOGICAL SEMINARY

On October 4th, 288 men had matriculated in the Southern Baptist Theological Seminary. Owing to the preparation of fifteen additional rooms in New York Hall, we still have accommodations for other students. If brethren who have been delayed in entering school this fall will come on at once, it will be possible for them to complete most of the work of the first quarter. Let all true friends of young ministers urge them to secure the best possible training for their high calling.

JOHN R. SAMPEY,
Acting President.

FURTHER NOTICE OF JAMES 5:14

(By E. L. Wesson.)

God, through His servant, James, has told us just what to do if asked to pray for the sick. We may raise all kinds of objections to doing just what He says, but when we have spent all of our force on objections the Scripture will stand there just the same, saying: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

I was once greatly disturbed over some Baptist practices and really wished that I could be something else than a Baptist, and I sometimes wish it yet, when I have baptized in such unsuited places, but every time I would read the scriptures on baptism the same old statements would stare me in the face. There it was: "Jesus was baptized of John in Jordan and coming up straightway out of the water." And there it was, "Both Philip and the eunuch went down into the water, and Philip baptized him, then they both came up out of the water." Then there it was again, "We were buried with Christ by baptism into death." The texts just quoted would not change. God had put them there to stare me in the face. Therefore I could not change. Consequently I had to go on immersing those I baptized, or else be disobedient to the precepts and examples of God's word.

So it is about praying for the sick. God says: "Pray over him, anointing him with oil in the name of the Lord." It is just that way every time I read it. It will not change. Try as I may to get around it, or explain it away, it just will stay there and stare me in the face. Because Baptists never practiced anointing with oil, one specific part of the directions, I have not. I always believed that we should do this, as in everything else that God says do, following directions to the letter; but because Baptists did not anoint the sick, and tried to explain it away, that part of the instructions given by James, and even criticised those who followed the instructions fully, I shrank from doing just what that Scripture says. I dreaded the criticisms of my brethren, but I must confess that in my failure to do what James says do I just as really failed to strictly follow the directions of God as the man who fails to do just what God teaches us to do when we baptize.

Now, as I see it, baptism signifies much more than anointing the sick with oil, but it must be admitted that the directions for anointing the sick are really more explicit than the directions about baptizing. It simply said, "Go make disciples, baptizing them," etc. We are left to know from the meaning of the word rendered baptize, and other like words; reinforced by Scriptural examples of baptisms, and statements about baptism, just how to do; but in telling us about praying for the sick we are given explicit directions what to do. James was writing to the Christians who were "scattered abroad," therefore what he said was intended for all and for all time, unless elsewhere changed; and he said, "Let them pray over him, anointing him with oil in the name of the Lord." No one will question that it reads just that way.

I have failed to do just that. Was I not just as disobedient to the letter of God's word in my failure as that man who fails to baptize just as the word requires? If not, why not? I am not talking about healing the sick now, I am talking about doing just what God says do when asked to pray over the sick. God forgive me for failing to do just what He says do.

Some may stumble over the word "Elder" in the statement "the elders of the church." As understood by Baptists, "elder" is one of the titles of an ordained preacher. As generally conceded by all, Elder, Bishop and Pastor are all names that are used of the same class of men, preachers. These are just official terms applicable to ordained ministers, etc.

But the word "elder" also refers to the age of a man. Young, in his concordance, gives as the meaning of "presbuteros," the Greek word

rendered "elder" in the New Testament, "Elder, aged person." The meaning of "old man" as well as official, may be so used by James. "Let him send for the elders of the church" may mean the older men of the church. We cannot tell about that. Elder was used among the Jews as the title of a class of officers, in reference to the leading men of the nation, and of the heads of a clan, etc., also in referring to the aged, therefore we need not cavil over that.

It would be natural to think that the older men who had themselves had hard trials, would be more sympathetic with the sick than the young men, therefore James may refer to them. I do not believe that God would shut up such "work of faith and labor of love" to the preachers as a class, much less to "ruling elders." To do so would be to put a class above the mass of his disciples, a thing Jesus constantly condemned. But should any sick one feel that "elder" means preacher, or "ruling elder," there is nothing in the word church, as here used, to confine him to any one local organization. There is no need to stumble over that. Such cavilings and objections are much like the quibblings of those who try to evade the teachings of God's word about baptizing. It is a mere effort to avoid doing just what God says. It would be better not to cavil over words but give to obedience the benefit of all questioning and do just what God directs, then leave results to Him. With us, in this as in every other divine direction, it is simply obey. We have nothing to do with results. Should we obey, or should we not?

BIGGER PROGRAM

(By Frank E. Burkhalter)

An idea of the growing importance of the foreign mission work of Southern Baptists can be obtained from the statement that at the October meeting of the Foreign Mission Board, which has just adjourned, additional mission territory in Europe larger in scope than the limits of the Southern Baptist Convention and inhabited by a population twenty-five per cent larger than the whole United States, was accepted as a part of the Southern Baptist responsibility for the evangelization of that continent. At the same time the budget adopted for 1921 was slightly in excess of \$3,000,000, which is \$1,000,000 in excess of the appropriation for any previous year.

The new European countries which are to be accepted are Spain, Hungary, Jugo-Slavia, Roumania and the Ukraine, which in addition to Italy, where our present work will be considerably enlarged, gives to Southern Baptists practically the whole of Southern Europe. This plan is in accordance with the program mapped out at the recent London Conference of representatives of the Baptist foreign mission boards of the world, and gives to Southern Baptists not only the largest but the most unified field in Europe that will be undertaken by any one of the boards.

In addition to the large opportunity for the evangelization of Europe which this new program and field give to Southern Baptists, the occupation of this territory will serve to connect up in a very striking manner the work of Southern Baptists in every part of world. At the same time the board agreed to occupy the new fields in Europe it voted to strengthen the work now being carried on on a small scale in the Near East, to begin the distribution of Bibles and other evangelistic work in Siberia through the native Baptists there, which will give to our board a practically continuous foreign mission work in all important sections of the world. For where the work in Siberia ceases that in Shantung and other provinces of China and Japan sets in, and as is well known, the board also conducts work in two portions of Africa and a very extensive work in South America and Mexico, giving it representation on every continent on the globe. In the opinion of Secretary Love, the extension of the South-

ern Baptist fields in Europe will give to our board the largest foreign mission work and opportunity belonging to any denomination in the world.

Other fields will not be neglected in order to enter the new European territory, however. Appropriations for the enlargement and strengthening of the work on all fields were provided during the next year, and provision was made for the employment and sending forth of a hundred new workers during that time. Secretary Love announced that 67 new workers had been appointed and sent forth to foreign fields since the meeting of the Southern Baptist Convention in May.

As soon as the right men for the places can be found the board will name superintendents for the work in Europe and the Near East. The location of the European superintendent has not been determined but it is probable the Near East superintendent will be stationed at either Jerusalem or Damascus for the present, though if it is decided later to make a serious effort to carry the gospel to the Mohammedan world the superintendent of the Near East will probably direct the work from Cairo, which is the religious as well as the educational and political capital of Mohammedanism. Many persons outside the ranks of the Southern Baptist Convention are interested in the work in Palestine and Syria and are contributing to its support, while the board announces it has sufficient volunteers from among native Syrians, converted and educated in this country, to care for the work there for the present, though the native will work under the immediate direction of a trained American superintendent. The majority of the native workers whom the board is ready to appoint were trained in our Southern seminaries.

In appropriating a sum to begin Bible instruction in Siberia and to enable Siberian Baptists to strengthen their evangelistic work during the winter months, the board recognizes that it is only laying the foundations for what it is believed will prove one of the most productive mission works in the world when that field is finally thrown open to gospel missionaries from other lands. While American missionaries can not enter Siberia as yet, Bibles can be distributed there now and it is believed they will prepare the soil for the preaching of the word in a more intensive fashion as soon as our own representatives are permitted to enter there and supplement the faithful work which the Siberian Baptists are already doing. And the number of Baptists in Siberia is considerable, there being a Baptist church in practically every important town on the Trans-Siberian Railroad, it is said.

The work in Mexico will be strengthened, following the long interruptions caused by the war and the hostility to mission work on the part of political powers. Dr. H. A. Tupper, a member of the board, has direct assurance from Gen. Alvaro Obregon, president-elect of Mexico, that he will welcome the restoration of the most friendly relations with the United States along all lines and that all denominations will be welcome under his administration to pursue missionary work within the borders of that country.

This enlarged program, by far the largest that has yet been undertaken by our Foreign Mission Board, will necessitate a large sum of money, officers and executives of the board point out, but they felt the hand of God was leading in making possible these larger opportunities, and they are confident that under the leadership of God the masses of Southern Baptists will back up the board in its work of faith by promptly paying their pledges to the 75 million campaign.

Recent act of Congress requires 147 new chaplains. There were 269 applicants; 89 of them have been selected. Roman Catholics will be allowed 25 per cent. Heretofore they have had 32 per cent. Southern Baptists have been appointed recently and 22 Methodists.

MISSISSIPPI WOMAN'S MISSIONARY UNION

LOCAL STATE OFFICERS		
President	MRS. A. J. AVEN	Clinton
First V-President	MRS. K. GODBOLD	Clinton
Second V-President	MRS. M. F. DOUGHTY	Shaw
Third V-President	MRS. C. LONGEST	University
Fourth V-President	MRS. JEFF KENT	Forest
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Sixth V-President	MRS. R. L. BUNYARD	Summit
W. M. U. V-President	MRS. A. J. AVEN	Clinton
Recording Secretary	MRS. P. I. LIPSEY	Clinton
Young People's Leader	MISS FANNIE TAYLOR	Jackson
College Correspondent	MISS MARY RATLIFF	Jackson
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Mission Study Leader	MRS. H. J. RAY	Grenada
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Sewardship Leader	MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China	MRS. LIZZIE GEORGE	Greenwood
Corresponding Secretary	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer	MISS M. M. LACKEY	Jackson
Editor W. M. U. Page	MISS M. M. LACKEY	Jackson

PERSONAL SERVICE SCHOLARSHIP FUND.

Amount previously reported	\$436.20
Jones County Association	5.00
Gloster W. M. S.	8.00
Copiah Association	5.00
Bogue Chitto W. M. S.	5.00
Derna W. M. S.	2.50
Gallie W. M. S. (Gloster, Miss)	5.00
DeSoto W. M. S. (Clarke Co. Assn.)	2.00
Shivers W. M. S.	2.00
Oeyka W. M. S.	2.50
Electric Mills W. M. S.	6.00
Lake W. M. S.	5.00
Central Association	52.00
Lauderdale Association	11.00
McComb First Church	2.50
	\$550.20

WOMEN'S COLLEGE Y. W. C. A.

The Lord hath done great things for us, whereof we are glad.

Vision, organization, prayer, these three words might be called the key words for the work of the Young Woman's Auxilliary of the Mississippi Woman's College for this session.

Follow a little way through the great temple in Jerusalem many years ago and hear him saying: "Wist ye not that I must be about my Father's business?" To each member of the Y. W. A. has come the realization that she must be about her Father's business. Each is catching a vision of her share of responsibility in service. Each is opening her eyes wide in an effort to see clearly every power God has given her.

Woman's College girls feel that God does not want any conceits and as a result more than three hundred of them have offered vigorous, loyal personalities to be developed and expanded in the Y. W. A. and in the G. A. September the 22d two hundred and fifty girls rightly related themselves to the Christian work of the College by joining the Young Woman's Auxilliary, while fifty others under the age of sixteen lined up for truth and righteousness by joining the Girl's Auxilliary.

The following officers were chosen for the Y. W. A.:

President	Claire Steadman
First Vice-pres.	Jessie Merle Pigott
Second Vice-pres.	Mary D. Yarbrough
Recording Sec.	Birdie Branch
Corresponding Sec.	Christine Hahn
Treasurer	Eula Dampeer

The organization was completed at the meeting Wednesday, September 29th, with the appointment of various committees the selection of circle of mission study leaders, and the division of the membership into mission study classes.

Since our last meeting we have gained ten new members. If we hold this pace we shall attain all points on the Standard of Excellence with ease.

We desire to make our Y. W. A. a joy shop wherein each girl may grow spiritually as unconsciously as the rose opens to the sunshine. We want to learn better the Author of our

Bible through constant attendance upon mission study classes during chapel hour and the first and third Wednesday of each month. We want to be better equipped through much service to tell the most glorious thing of all the Story of Christ Jesus. We want to make prayer paramount in the experience of every girl in Woman's College. We want prayer to be the many colored rainbow reaching from our souls to the throne of God. May we count on you to help us?

WINNIE D BENNETT,
Y. W. A. Counselor.

AN INTERESTING LETTER FROM CHINA.
Kwei Lin, China, Aug. 24, 1920.

Tonight if you were here I know you would be full of joy. I do not know why God so floods my soul with joy each time I return to Kwei Lin.

I am the only foreigner on the compound and I get all the attention of all the friends. I was just sitting in the front yard awhile ago when several of the boys school pupils came along just to talk awhile. That is something new for them. The boys pay very little attention to the women. Once before today several of them went to the girl's school where we have been cleaning up, and stood at the gate to talk awhile. They want someone to be interested in them. They have opened school. The Chinese are comes. The girls have been unusually sweet in managing it now until our new missionary getting the buildings ready. Every girl who is in the city comes to help clean up. You never saw such raking out of trash, etc. But all seem happy and that is why I am so happy.

You cannot know the fullness of my peace and joy here. And if it had not been for you I would still be in America wondering why I couldn't come to China. I know God put into your heart to insist on the Board letting me come. And I never cease to thank Him for the Mississippi friends who made it possible. Today as I was cleaning out my trunk I came across some of your letters that you wrote when you knew I needed encouragement. I love you better all the time for loving me then. I was ashamed to be discouraged but I was truly in the depths.

On my way back from Canton I took my first country trip to a place that has had the Gospel 27 years. Our best workers and best pupils come from here. Several were waiting for me to come along to escort them to Kwei Lin.

It was a feast to me. I feel I have had a trip to see my country friends at home. The reception was really royal. They waited for me two days. The second day about five o'clock we arrived to find a boy waiting by the roadside. He asked us to wait while he broke the news to the waiting crowd at the chapel. They all came to the edge of the village to welcome me. I went to stay one day and stayed five. They took charge of me and I could do nothing only as they had planned. It was great. I am glad they compelled me to listen to their invitation.

I did not have time to change my clothes only between midnight and daylight. I forgot I was a foreigner and just visited friends most of whom I had never seen. They talked one in one ear and one in the other. I tried to listen to both and answer both. We had services day and night and feasted in between. One day I ate three big meals. The first one we finished at 11 o'clock and were due to the next one at 12 o'clock. Instead we returned to the chapel and had services for two hours. At 2 o'clock we again went to eat. At five we had returned from that feast the others came for us to eat again. I nearly couldn't eat by that time. After the last one we again had services.

It did my heart good to see how that church loved to preach Christ. They just let me speak once. They themselves seemed to be full and had to talk.

Sunday while we were at the first service two

children came to the front, looked around, discovered me and came to me. They took hold of my hands and tried to lead me out of the church. My teacher saw them and asked them to wait until services were over. They waited awhile and just at the close of the business meeting, they came again. My teacher inquired who they were and what they wanted. Their household had prepared a feast and I must go to eat it. The old grandmother came by this time so I had to go. The women were just fixing to have their meeting and so I wanted to stay. They have had a W. M. S. for nine years. The men that very day said that the women were ahead of them in trying to spread the Gospel so they voted to have a M. M. S., Men's Missionary Society to help spread the Gospel. They met until four o'clock. Remember we had been meeting ever since eleven o'clock.

Before I returned they sent for me to go with them into the next village, where we were to eat and then preach to the neighbors. It did look good to see that man bring in seats and invite the neighbors to hear of his Lord and Master. You would have enjoyed it too.

We then went back to the church where we had the evening services. We talked until midnight. The men, the pillars of the church stayed around all the time and if the women would give them a chance they would ask a few questions.

The next morning before day most of the school pupils and several friends were at the church to see me off. You know I stayed at the church, upstairs in a girl's school. I went especially to see about the school and nearly didn't have time to know I had twenty-nine pupils who wanted me to pay them attention.

If I never have another royal reception, I have had one. It was like being at a revival service at home. We just had this one big church. The others are small chapels. The village people are our helpers and it is certain the future workmen will also be from there. The whole lot of them long to study and begged me hard to let more of them come to Kwei Lin. I brought several and today ten or twelve more are leaving there to come.

This longing is not from within themselves. I believe it is God leading them out of bondage and that He is going to use them for His Glory. They are going to have a boy's school also. Some day they will be entirely self-supporting. They nearly are now.

Next week we open school. I wish you were here to manage one of the schools. My woman's school nearly has to manage itself. I have no time for both. You should see me try to keep up with all the duties. I do not dare tell you all I do in one day. I fear you would doubt me.

You see I get started and never can stop.

Tell the Mississippi people the work is their's and I know they are praying or it would not be prospering so well.

One has a desire to be several people in order to meet all the opportunities. If one had a thousand lives, they could all be used here in China. She needs help at this changing time. The women dare believe and be baptised and then have to suffer many things of many people. Pray for them. One of the girls was telling me today of how her mother beat her with three sticks because she attended the woman's meeting this summer. Another mother beat her girl because she refused to marry a heathen. It is not easy for them to be Christians.

Do write, I love to hear from you at least I think I would love to. It has been so long I have forgotten how it would seem.

Much love.

Yours in China,

HATTIE STALLINGS.

It is against the law in Louisiana for the teachers of a public school to read the Bible in public worship.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

AN ASSOCIATIONAL INSTITUTE

Bro. Patton, the moderator of the Clarke County Association, has planned a one day institute to be held the day before the regular meeting of the association. This institute is to be for B. Y. P. U. and Sunday school workers. Its a mighty good plan and ought to mean a great deal to these two phases of our work in Clarke county.

B. Y. P. U. ORGANIZED AT BLUE MOUNTAIN COLLEGE

On Wednesday, Oct. 23rd, it was the privilege of the state secretary to visit Blue Mountain College in the interest of B. Y. P. U. work. After a brief explanation of the purpose of the work a meeting of all who would be interested in the work was called to meet in the afternoon right after classes. There were thirty-five at this first meeting and every one enthusiastically entered into the organization. The first three points in the standard were reached the first meeting, as all officers required were elected, all committees

appointed and the union divided into groups.

The following officers were elected: president, Miss Ernestine McCall; vice-president, Miss Ruth Sumrall; recording Secretary, Miss Clay Daily; corresponding secretary, Miss Audrey Grimes; treasurer, Miss Sanders; chorister, Miss Neece; librarian, Miss Inez Whaley.

The first meeting of this B. Y. P. U. was Sunday Oct. 26, one hour before the evening services at the church. There were several of the dining room girls who could not attend on account of supper, so Mrs. Lowe is going to arrange to have supper early enough to make it possible for these girls to attend the B. Y. P. U. There were nearly twenty additional members to come at this meeting, giving a membership of fifty or more.

It is expected that very soon there will be enough new members to make possible several good B. Y. P. U.'s.

It was with enthusiasm that the work was begun and we feel that the work is going to mean a great

deal to the entire work of the state.

SENIOR UNION FOR YOUNG PEOPLE OF BOGUE CHITTO

A letter from Miss Belvedere Price who is corresponding secretary of the union, tells me of the organization of a senior B. Y. P. U. in the Bogue Chitto church. They are asking for a Standard of Excellence, which means that they expect to begin right, work right and be A1. After all, that is all it takes, start right and work at the job.

PICKENS CHURCH PREPARES TO CARE FOR ITS YOUNG PEOPLE

Mr. A. J. Wilds,
Oxford, Miss.

Dear Sir:

The Baptist young people of Pickens met Sunday afternoon and organized a B. Y. P. U., electing the following officers: John Marion Yarbrough, President; Miss Monette Clements, Vice-president; Miss Merle Simmons, Secretary-treasury; Miss Grace Tyler, Bible Reader's Leader; P. H. Williams, Corresponding Secretary; Miss Ruth Dittman, Chorister and Pianist; Miss Evelyn Horton and W. L. Parker, Group Captains.

We have less than a half hundred Baptists in Pickens, therefore our Union was organized with eighteen members. And owing to this number we divided the Union into two groups.

It is our purpose to bring this Union up to the standard of excellence. And altho we are small in number, we propose to make this Union one of the best in the State. Rev. Bryan Simmons, our pastor, was instrumental in its organization, and will be an influence for good in its work.

I was instructed by the Union to extend to you an invitation to visit us at your convenience. We need encouragement such as you can give, and hope to have you with us at an early date.

Very respectfully,
P. H. WILLIAMS.
Cor. Secy.

WOMAN'S COLLEGE STARTS

On the first Sunday after school opened the young ladies of the Woman's College, more than seventy of them met to organize their B. Y. P. U's. Two Unions were perfected, each having its full corps of officers. The following officers were elected: Union No. 1. President, Miss Kathleen Taylor; Vice-pres., Miss Louise Dunn; Secy., Miss Clara Louise Bally; Cor. Secy., Miss Lilly Agnes Cox; Chorister, Miss Rachel Johnson; Librarian, Miss Ruby Dale Cooper; Treasurer, Miss Nita Collins.

For Union No. 2. President, Miss Margaret Jordan; Vice-pres., Miss Lucile Sanders; Secy., Miss Iva Loy Bass; Cor. Secy., Miss Mary Garrett; Chorister, Miss Rosalind Shepherd; Librarian, Miss Ethel Smith; Treasurer, Miss Mary Forbes.

In addition to the two Senior Unions, a live Junior Union was organized with Miss Vaunie Herring as leader. The aim of the Pastor, Bro. Allen, and the Religious Director of the college, Miss Bennett, is to enlist every girl in the college in B. Y. P. U. work. No Union is allowed to have more than 40 members, ten to each Group. We hope soon to re-

port at least two more Unions from Women's College.

COFFEEVILLE ORGANIZES

A letter from Bro. R. A. Kyle of Coffeeville tells of the organizing of a Junior B. Y. P. U. there. He gives the following list of officers: President, Mrs. V. J. Simmons; Vice-President, Mary Johnson; Secy., J. F. Brown; Cor. Secy., Virginia Kyle; Treasurer, James Kyle; Pianist, Fannie Hooper; Group Captains, Ruth Bailey and Corley Kennedy.

We wish to for this new Junior Union great success in the work.

A FINE STUDY COURSE RECORD

One of the livest Rural B. Y. P. U's. is the Union of the Bethlehem Church, Montgomery County. They do not think the standard of excellence is too high for a Country B. Y. P. U., and they have proven that a B. Y. P. U. in a country church can be an A-1 B. Y. P. U. They have had a good years work and we are giving below a list of those who have taken the study course this year. Thirteen in all, and they have had two study courses, one in the manual and one in "Training in Stewardship."

Bernice Herring; Howard Herring; Nellie Carwile; Hazel Carwile; Sanford Pittman; Houston Herring; Bessie Carwile; Henry Rose; Will Fisackerly; Edith Rose; Sallie Emma Matthews; Claudine Austin; Mrs. Agnes Pittman.

All of these made high grades and either received diplomas or seals, as some of these had taken the manual last year.

Hurry, don't be late; send your reports in. We are waiting for it.

NEW CHURCH, ENTERPRISE

The Enterprise Baptist church was organized on Sept. 15th with 38 members. During the week of the revival we had thirty-six additions, eighteen by baptism and eighteen by letter. We had a glorious revival conducted by Bros. Barron, Huffstadler and Jones.

It is a glorious task to engage in the erection of a new church building. After quite a strenuous effort the people succeeded in erecting a building forty by sixty feet. We lack the inside ceiling, painting and seating having our church finished.

SPURGEON BAKER,
Church Clerk Prot.

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A CONFESSION

On account of the marvelous results that have attended the services conducted by Warren Collins at the Central Baptist church, the pastor, Rev. Ben Cox, Sunday was impelled to make a statement in which he declared that for 25 years he has been on the wrong trail.

During the brief time the services have been conducted more than 400 conversions have been secured and about 100 have joined the Central Baptist church, to say nothing of the number of others who have joined other churches.

Dr. Cox says that during the years of his pastorate he has been running after the people and now they are running after him, and that the church seems to be on the eve of greater things. The statement made by Dr. Cox to his congregation was as follows:

"On account of the very radical stand I have taken recently, I feel that it is due my Memphis friends, both in and out of Central Baptist church, that I make a very frank statement.

For a number of years I have been more or less interested in the passage of scriptures in the last chapters of Mark and James, and other places, but have either lacked clearness of conception or courage of conviction enabling me to step out on the promises of God. I am frank to confess I rebelled as many others do, against the idea of putting a few drops of oil on a person's forehead when having prayer for the sick. I could see nothing in it.

"A few months ago I attended the noon prayer meeting at the First Baptist church, Fort Worth, Texas, which meeting was being conducted by Warren Collins, who is now here. After the service one day he anointed with oil a woman that was sick and had prayer. He offered me the bottle of oil and said: 'Brother Cox, you anoint her.' I said: 'Excuse me, please, Brother Collins.' The fact of the business was I didn't know how. It was the first time I had ever been in such a service. The next experience I had was in Washington City, when I had gone there to the Southern Baptist Convention, and after my sermon at the Centennial Baptist church the pastor, Rev. G. H. Swem, who had been preaching in Washington thirty-five years, called some of the preachers present into his office for a similar purpose. It happened that three of us preachers there were classmates at the Southern Baptist Seminary, 1896 and 1897. The third experience I had was when I was requested by a member of our church to anoint her daughter. I still had a good deal of rebellion, but thank God, I had grace enough to submit, and did anoint the girl, praying with the others, and the Lord gloriously healed her in answer to prayer. This was the first time I had ever done this. I am sorry to say.

Dazed at Results

"I was led to invite Brother Collins here because the news had come to me of the marvelous manner in which the Lord was blessing him and his association in New Orleans. I simply expected that he would be here for one or two weeks conduct-

ing the noon prayer meeting and perhaps have a short service at night. Nobody in Memphis is more thoroughly surprised and dazed than I am at the marvelous happenings we have witnessed the last three weeks. Very many people are coming to me, saying: 'Dr. Cox, this makes me think of the days when Christ was upon the earth.'

"At the beginning of this wonderful revival meeting I saw scarcely anything in the matter except the blessings brought to the people by the Lord healing the sick in answer to prayer. The tremendous evangelistic feature did not appeal to me—I had not thought of it. I am now thoroughly convinced that Jesus intended these two streams should flow side by side, as that great Baptist preacher of Boston, Dr. A. J. Gordon, used to contend. Traditionalists and materialists have dammed up one of these streams, claiming the days of miracles are past, but they do not seem to be able to show the chapter and verse which teach that the days of miracles are past. Jesus plainly says: 'Greater works than these shall ye do because I go to my Father,' and as dear Gordon put it: 'The force of the stream is stronger because the source of the stream has been raised.'

"For twenty-five years I have been preaching a partial gospel. For twenty-five years I have been going after the people to get them to confess Christ and join the church. For the past three weeks matters have been reversed. Instead of my going after the people they have been coming after me. The rich feast I have had in being used in the healing of bodies of the people is an experience I shall not forget were I to live a thousand years.

Physical Healing

"One very wonderful result of the meeting is found in the fact that many Christians seeking and finding healing of the body not only find bodily blessing, but a deepening of the spiritual life as they have made the full surrender and been baptized in the Holy Spirit.

"The other day I went upstairs to rest for a few minutes and after I had been there about ten minutes a friend came up and said: 'There are three people down here that want to join the church.' Also many decided to take a stand for other churches because of this meeting. If the tide of power which is now on in Memphis, in my judgment, such as has never been known in her history, is properly appreciated, utilized, and developed by the churches of this city, God only knows what the result will be. Jesus is knocking at the doors of Memphis churches as never before. Will He find the door open or closed?

"After much prayer, I have reached the definite conclusion that if we literally follow God's precepts He will literally fulfill His promises.

"It is claimed by some that the course I am following is not baptistic. To this I reply: One of the cardinal tenets of Baptists has always been, 'We believe the Bible is a sufficient rule of faith and practice.' If this be correct then he who most fully preaches the Bible is the most thoroughly baptistic Baptist." —Memphis News-Scimitar.

Mr. Church Treasurer!

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FOR INDIGESTION

RESOLUTION ADOPTED BY THIRD BAPTIST CHURCH OF OWENSBORO, KY.

Whereas our Pastor, Rev. Sam P. Martin, who has been the faithful Pastor of this church for more than six years, has offered his resignation as Pastor of this church to accept the Pastorate of the Main Street Baptist Church at Hattiesburg, Miss., and believing as we do that this call is the direct will of God, and that he is being led by the Holy Spirit, in spite of our personal desire to keep him as shepherd of this flock, we humbly bow to the will of the Lord and his decision in the matter.

Therefore be it resolved:

First, that we commend him, his noble wife, daughter and son, to the Church at Hattiesburg and to the Baptist Hosts of the State of Mississippi, knowing, as we do his matchless qualifications, his untiring energy, his consecration, his devotion to duty, and his absolute fearlessness in fighting sin of whatever nature it may be, also his soundness of doctrine, his zealous defence of the faith once delivered to the Saints.

Second, we recognize in him a man of unrivalled leadership, the influence of whom none can hesitate to follow; the influence of whose work is felt in a mighty way far and near. We feel that the influence of his leadership has placed this church on higher ground locally and beyond the bounds even of our own state, for which we thank God.

Third, we commend him to the direction of the Holy Spirit and shall ever be jealous of this welfare while laboring in other fields and we assure him that there shall ever go up to the throne of Grace a united prayer from this people for the temporal and spiritual welfare of him and his family.

Fourth, if the Lord shall direct in the future, we shall have open arms and hearts for him and his family, and welcome them back to the State of Kentucky and the Third Baptist Church.

Be it further resolved that this resolution shall be placed on our minutes and that a copy be sent to the Church at Hattiesburg and a copy sent to the Western Recorder for publication.

FIRST CHURCH, LAUREL.

On August 29th we began a series of revival meetings in the new First Church, Laurel with Dr. James B. Leavell of Houston, Texas, as evangelist and young Bro. R. I. Johnston of Richmond, Va., gospel singer.

Everything seemed to conspire against us. Other interest of a local nature tended to distract the minds of the people. However, by the power of the Holy Spirit's great victory was won. The character of the work done in the revival was of the best type. Bro. Leavell insists upon genuine repentance and holiness of life. He is sincere and tireless in his efforts. Not only this, but he is a strong gospel preacher. The meeting continued two weeks during which time there were twenty five or more conversions, and forty-four added to the church. The revival caused a deeper work of grace in the hearts of my people, and all of the results are of that permanent



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and abiding character which delights the heart of the true pastor. Bro. Johnston's solos were greatly enjoyed.

L. G. GATES.

IMMANUEL, HATTIESBURG.

I had another great day here yesterday. Almost every day now is a great day. But the power of the Lord is always so manifest. Somehow or other God seemed to camp out around Immanuel church. Our only trouble now is a Church house large enough to take care of our work. Our house isn't half what we need to take care of our work here. I just don't know what we are going to do. God seems to be calling Baptists on every hand to do big things. The demands on our church here increase with every passing year. I praise God for it and hope the day will never come when we will have all the room we need either in the college or the church.

About the Baptist Record we will send you the list for the Church by the fifteenth. If you will just keep sending it to those whose subscription has expired I will get the entire list to you after next Sunday. I hope the day will soon come when every church in all the land will put our paper in the regular budget. It is by all means the thing to do.

With best wishes always.

Very fraternally,
W. S. ALLEN.

PIKE COUNTY ASSOCIATION.

We closed the 51st Annual Session of the Bogue Chitto Association here at Osyka yesterday, we had one of the largest attendances in our history, the spirit was fine. The discussions were good. We had a large ingathering of additions to the Baptist Host during the year. We raised more than \$12,000 more for general benevolence than last year. The next session goes to Magnolia. We changed the name to "The Pike

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County Baptist Association." We convene one week later next year than this which will be on Wednesday and Thursday, before the first Sunday in October next year. Bro. J. H. Lane was chosen the Moderator, but accepted it on the condition that he be allowed to supply in the event that his strength would not admit. He was only able to be in the chair apart of one day. He is very feeble, but a mighty good man and a splendid Moderator. We had with us as visitors:

Bros. W. Y. Quisenberry, M. P. L. Love, Enlistment man Bill Kiser of Columbia and a number of visiting preacher brethren both in Miss. and Louisiana. All told we had a splendid session of the Body, and it was the unanimous regret of all that you could not be present with us. Hope that you may be able to attend next year.

With fraternal regards,

J. G. GILMORE.

OSYKA.

We closed our meeting here last night. The Bretheren say it was one of the very best that we ever held in the history of Osyka church. We begun Sunday, Sept. 26 and went through Sunday, Oct. 3rd. The attendance was fine, the town was sifted as never before. The Holy

Spirit had the right of way. It is said that more people are searching the scriptures than ever before to see if these things are so. The pastor at the request of the church did the preaching. The visible results were 10 accessions to our congregation. The church made a free will offering of \$150 to the pastor for the service. At the last service the church went into the call of a pastor. We had an annual call, beginning with Jan. 1st this year, and without the slightest suggestion on pastor's part they called indefinitely with a unanimous vote taken by rising. Such treatment of a pastor not only makes him appreciate his people more but makes him think that he is in the field where the Holy Spirit would have him labor. I am sending you four additional subscriptions for the Record, with my check to pay for same. This makes about three dozen I have sent in from this field alone this year. I find that it pays to get our folks to read the Record. I go next week to Tallulah, La., to assist Bro. Tinnin in a meeting.

With very best wishes, I am your brother,

J. G. GILMORE.

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**NEWS IN THE
CIRCLE**

Last Sunday was a fine day with
the Clarksdale church. Large con-
gregation at the morning hour and
one addition by baptism. The Sun-
day school was large and enthusias-
tic. The B. Y. P. U. was well at-
tended. At the evening hour the
largest percentage of the church
membership we have ever had ob-
served the Lord's Supper.

Representatives from several
churches in Tunica, Coahoma and
Bolivar counties met at Clarksdale
Oct. 5 and organized the Riverside
Association. Pastor Martin Ball was
chosen moderator. Rev. B. L. McKee
clerk, and B. K. Bobo treasurer. The
next meeting will be held at Lyon
the first Wednesday in October,
1921. There are 21 churches in the
counties named.

A general conference meeting for
the churches in Riverside Associa-
tion will be held at Gunnison Oct.
30-31. All the churches are urged
to send a representative. A program
will be prepared for the occasion.

The Sunday School Board has or-
ganized a "Department of Statistics,
Survey and General Denominational
Information." Dr. E. P. Aldredge,
of Little Rock, Ark., has been elect-
ed secretary.

Rev. S. F. Lowe has resigned the
pastorate of the church at Tennille,
Ga., and accepted a call to the First
church, Dawson, same state. His
resignation to take effect Oct. 24.

The Mabel White church, Macon,
Ga., recently enjoyed a gracious re-
vival. Pastor W. L. Hambrick was
aided by Rev. A. C. Shuler. The
meeting resulted in 49 additions and
the church much revived.

Rev. C. M. Thompson, Jr., of Win-
chester, Ky., has accepted a call to
the church at Capers, Wyoming. He
is a son of Dr. C. M. Thompson, pas-
tor of the First Church, Winchester.

Rev. J. W. Hickerson, so well
known in Mississippi, now connected
with the Home Board evangelistic
force, has moved from Vandalia, Mo.
to Salisbury same state.

The Third church, Owensboro,
Ky., passed very complimentary res-
olutions concerning the work accom-
plished by Rev. Sam P. Martin while
he was pastor. The Hattiesburg
saints should consider themselves
fortunate in securing the services of
such a man.

It is announced that there are 475
students in the Seminary at Louis-
ville, Ky., 116 in the training school.
That is great. But there is a cry for
more all over the land.

Home Board Evangelist B. B.
Bailey has just closed a splendid
meeting with the church at Clinton,
Ky. Rev. J. G. Hughes is pastor.
There were 25 additions to the
church, 18 by baptism. Dr. Bailey

was formerly pastor of that church.

Rev. L. D. Summers has resigned
the pastorate of the church at
Blytheville, Ark., and becomes finan-
cial agent for the Baptist College,
recently established at Jonesboro,
Ark.

Rev. E. A. Howard has resigned
at Blackwell, Okla., and accepts the
enlistment secretaryship with the
Oklahoma State Board. His head-
quarters are at Oklahoma City.

A great meeting recently closed at
Jena, La., in which there were 94
additions to the church. Pastor L.
H. Brooks did the preaching.

Rev. Norman W. Cox, of Barnes-
ville, Ga., has accepted the pastorate
of the Court Street Church, Ports-
mouth, Va. This is one of the great
churches in Virginia. He is a great
pastor and preacher.

The Sunflower County Association
organized at Moorhead Oct. 22, with
30 churches. Rev. R. L. Wallace, of
Indianola, was chosen moderator,
Dr. J. A. Maxwell of Drew, clerk,
and Dr. H. L. Martin of Indianola,
a member of the Convention Board.
The association starts off well.

We are sorry to lose Rev. J. M.
Meets from the Flora church. He
goes to Grace Church, New Orleans.
He has accomplished much work at
Flora.

Dr. F. M. Powell has resigned his
work as pastor of the church at
Shelbyville, Ky., and will devote all
his time to work for the Louisville
Seminary.

Dr. Sampey, in an after supper
talk at the Louisville Seminary, in-
dulged in some reminiscences, tell-
ing the students how it looked to a
boy from Southern Alabama, fresh
from the cotton patch. There were
only 80 or 90 men in the Seminary
then. He has been teaching Hebrew
in the Seminary over 30 years.

After serving the Kilnichael church
for seven years Pastor J. F. Mitchell
offered his resignation, but the church
reelected him by a unanimous vote.
The church has grown splendid under
his leadership having gone from one-
fourth to one-half time and from \$75
a year for missions to \$700.

During the war the American Red
Cross received in money and materials
four hundred million dollars.

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from rheumatism. Renwar also corrects
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relief; too much can not be spoken in behalf
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SIN.

What is sin? This may be a hard question, but it is not a hard job to know that there is such a thing in the world as sin. It is visible everywhere. In town, in the country, in the home and away from home, sin is at the door. You can see it, hear it and feel it everywhere you sin is here.

Some hold to the idea that nothing is sin except it be a voluntary violation of some known law. They forget that the thoughts of foolishness is sin, to lust is sin, that not to do a good deed is sin. They forget all this. Here is where any sensible person works himself up to the point that he claims sinless perfection. Many good, conscientious people make such claims and it is all because they have not yet realized what sin is. Thinking that nothing but breaking some one of the ten commandments is sin they live up to them in a measure and then declare themselves free from sin. But the violation of the ten commandments in so far as the letter goes is not all that constitutes sin.

Dr. Carroll says: "Sin is lack of conformity to the moral law of God, either in act, disposition or state." He also says that selfishness is the essence of sin. The four manifestations of this are self-sufficient, self-willed, self-seeking and self-righteous. Now with this before us, is there any real room to pose as a perfect being? When the real meaning of sin is understood none will dare to claim perfection in this mortal flesh.

Not to obey the least command of God is sin whether it be a matter of commission or omission. It is just as wrong in God's sight to refuse to do that which he commands as it is to do that which he commands not to be done. I have known some to claim purity who had never given one cent to preach the gospel to the lost. It all came about because of a misunderstanding of what sin really is. God plainly commands us to go into all the world and preach the gospel to every creature and no man is innocent who fails to do so or fails to do so to the limit of his ability. How many sinners there be! Yes, all have sinned right here.

I don't believe in sinless perfection in this life, but all of us come sin less than we do if we tried hard enough.

NOTES AND COMMENT

Rev. J. W. Rooker has accepted the call to Rock Branch near Union for next year. This is a good church and many good people live there.

Pvt. James G. Smith, son of Mr. and Mrs. Rufus Smith, of Neshoba County was shipped back from France Saturday. He died in a hospital in France in the fall of 1917. He was buried at Harmony church Sunday. George was a good boy and his parents are heart broken over his death.

The Chester Association desolved last week and will organize the Choctaw County Association. Rapidly the are coming.

Brethren M. K. Thornton, of the State Baptist Hospital, H. T. McLaurin, District organizer for the Fourth District, and J. W. Rooker, Corresponding Secretary of the General Association, were in Philadelphia last Thursday on their way to the Harmony and Pearl Valley Associations. This is a busy season with our state workers.

Don't forget that the Neshoba County Association meets at Linwood church on Saturday before the fourth Sunday in October. Get off the train at McDonald. Clerk, W. D. Hill notifies us that everything is getting ready for the meeting. We are expecting our leaders both men and women to be present.

Center Hill church four miles east of Philadelphia has called Rev. A. B. Culpepper as pastor for next year. It is not known whether or not he will accept.

The churches at Hazel, Good Hope Pleasant Hill and Sulphur Springs, in Newton and Scott Counties, have formed a group and are looking for a pastor to live in their midst. Might confer with Bro. I. M. Pace, Lake, Miss.

It caused general regret when it was made known that Pres. Beasley had resigned the work at Clarke Memorial College. He has accepted similar work at Martin, Tenn., beginning Jan. 1st.

The church at Goodwater, Lauderdale County, has called Rev. F. W. Gunn of Hickory for half-time services next year, paying him a nice salary. Thus another country church is discovering herself

IN LOVING MEMORY OF LITTLE KATRINE MORGAN

Katrine, little daughter of Mr. and Mrs. Troy Morgan, was born at Utica, Miss., Oct. 16, 1918, and graduated their home until June 8, 1920, when "not in cruelty, not in wrath," the Master sent an angel to pluck the pure sweet flower to be transplanted in the "fields of light" to bloom through all eternity.

Altho she was loaned to earth for so short a time, she was a constant joy to her family and friends, and since her going away the pain of the separation is sweetened by memories of the pleasure her short life gave. Fair and frail as a lily, she was not long to be contaminated by the things that are earthly, and now, "Safe from temptation, safe from sin's pollution,

She lives whom we call dead. Day after day we thing what she is doing

In those bright realms of air; Year after year, her tender steps pursuing,

Behold her grown more fair."

Many bright hopes clustered around this precious life, and it was thought she was born for a bright destiny—but not so. When we are tempted to ask, "Why did she come for so short a time, and why was she taken when we loved her so?" we must in faith say, "Some day we'll understand" for "He doeth all things well." The Father loves his children too much to ever be unjust or unkind, and though our infinite minds do not permit us to understand, we can remember "The ternal

God is our refuge, and underneath are the everlasting arms."

Her first birthday was a joyful occasion in her home where there was a cake on which there was one tiny candle to tell the year and to delight the dear baby eyes. Her dancing eyes and clapping hands gave evidence of her pleasure, and made her an object of love and pride of the fond parents and little brother.

Today, on her second birthday, she is in the paradise of God where her companions are a radiant throng and where she no longer needs the things that are of the world; no longer needs a small taper to please her baby eyes for she is in the "city of light," she is in her Father's mansion. Instead of giving expression to her joy over a festive birthday on earth she is holding out precious little beckoning hands to the loved ones that are behind, making more real "the home that is eternal in the heavens." She is there waiting for you till you come.

As her birthdays come and go she is to be thought of in her celestial home as growing fairer with the years.

"More home like seems the vast unknown

Since she has entered there; To follow her is not so hard,

Wherever she may fare; She cannot be where God is not,

On any sea or shore; What'er betides Thy love abides,

Our God forever more." October 16, 1920.

WORSHIP AND SERVICE

It was a cold, crisp morning in December, with a slight breeze from the north that seemed to penetrate the wearing apparel with searching tendencies. It was a morning following one of the fiercest battles of the Civil war that had continued far into the night. The Confederates rested and slept on their arms in battle line, expecting to renew the conflict at daybreak, but the enemy was withdrawn so noiselessly that none but the advanced videttes suspicioned their going.

Hasty preparation was being made to follow the retreating foe, while the ambulance corps and trains were speeding in every direction gathering the wounded to field hospitals for treatment. While this turmoil of preparation and conservation was going on another scene was being enacted that took but few took time to notice. On the silent field was to be seen a lone man, tall, muscular and handsome, wearing a heavy black mustache and goatee, with streaks of gray along the temple line fronting the ears. He wore a heavy ulster overcoat, had a teacher's Bible under his left arm, with a canteen swung around his shoulders, and he was peering anxiously at the faces of the dead that lay thick and at every angle of the compass on the field where friend and foe were a commingled mass.

He was a chaplain of a Mississippi regiment and was looking for familiar faces that he might be able to inform the home loved ones what the tragedy of war had done for them. While this unpleasant inspection was going on he heard a very weak groan

to one side; he turned quickly and moved hastily to the side of a man that lay prone on the frozen ground with a puddle of congealed blood at his side that told the tragic story. He knelt by the prostrate form and looked down into a pale but lovely boyish face with pretty blue eyes dulled by the approach of death and a head of rich black hair that fell in ringlets over his pale forehead.

The chaplain's first question was as to the nature of the wound. The soldier replied in a faint but audible voice that his thigh was broken, and he had been shot through the lungs, he supposed as his breathing was difficult. The chaplain then asked him if he wanted him to read some passages of scripture to him. He said, "No, I want some water." The chaplain gave him water from his canteen and waited a moment, when the dying boy said, "I am cold; if I only had some cover." The chaplain pulled off his heavy ulster and spread it over the boy, tucking it neatly about him and then inquired: "How is that?" The boy said with an effort to smile: "Thank you; if I had something under my head." The preacher then pulled off his dress coat and after folding it smoothly placed it tenderly under the boy's head, again inquiring as to his comfort. The boy with steadfast gaze into his friend's face, said: "Chaplain, if there is anything in that Book that teaches people to do for their fellows what you have done for me this morning, please read it."

The minister quickly turned to different passages bearing on Christian service and sacrifice and read them in a clear ringing tone that carried the soul with them. When he had finished reading the soldier boy said in a faint whisper, "Thank you, I am satisfied." The minister closed the book and lifting his face toward the heaven offered a prayer with the eloquence and fervency of his life in behalf of that dear boy and the loved ones at him. When he had closed his prayer and looked again on that pale face, the spirit was gone and nothing but the cold, lifeless clay remained. He moved a little closer to the lifeless form and with his fingers tenderly closed the sightless eyes, and taking his handkerchief from his pocket, tied it so as properly to adjust the paws and lips. He smoothed the ringlets from the fair but icy brow and imprinted a kiss with a whisper in his soul: "For loved ones at home."

The chaplain lingered a while, debating in his own mind the propriety of removing his coats from the lifeless form of the boy that he had learned to love so suddenly, but sane judgment prevailed and he declared in after life that he left there a wiser and more sympathetic man than in all the past. He learned that service went from human to human, while worship went to God alone. "Worship God and serve humanity" is the Christian slogan.

J. M. HUTSON.

McComb, Miss.

Rev. W. A. Moon has moved from Alto, Texas, to Park Place Baptist church, of Springs, Ark., and will be glad to see visiting Mississippians.

WALTHAM ASSOCIATION.

One of the most pleasant and profitable sessions of the Waltham Baptist Association, which was held at Mesa, Miss., finished its business and adjourned last Sunday afternoon, to meet at New Zion, Friday before the first Sunday in next October. Rev. A. F. Davis, of Tylertown, was chosen Moderator, and presided over the Association for the fourth time at this session. His sweet spirit, and promptness as executive, did much to facilitate the work of the body. Rev. J. B. Quinn, of Tylertown, preached the Associational sermon, with more than his usual force, eloquence, and earnestness. Messengers from eleven churches composed the Waltham Association at its organization this time, representing approximately a church membership of twenty-six hundred; but during this session one new church, Liberty Springs, was admitted. There were more than 150 accessions as the result of the meetings held during the evangelistic campaign at the various churches. Speaking to the report on resolutions, which contained some unusual, but timely recommendations, Rev. J. J. Walker, of Tylertown, shrouded a note of Christian morality in a plea for church discipline.

ARTHUR WILLIAMS.
Tylertown, Miss. Oct. 4, 1920.

"WHAT IT DOES"

What the children of God need is not merely a lot of teaching but the living bread. The best wheat is not good food. It needs to be ground and baked before it can be digested and assimilated so as to nourish the system. The purest and the highest truth cannot sanctify or satisfy the living soul. How truly the Master said: "Man shall not live by bread alone but by every word that proceedeth from the mouth of God."

It does not say by the finger of God, but from the mouth of God. God wrote the old law with his fingers on tables of stone, but that was not living bread. He breathed the New Testament message from his mouth with a kiss of love and a breath of quickening power. It is as we abide in him, lying upon his bosom and drinking in his life that we are nourished, quickened, comforted, and healed. This is the secret of divine healing. It is not believing a doctrine. It is not performing a ceremony. It is not bringing a petition from the heavens by the logic of faith and the force of your will, but it is the inbreathing of the life of God; it is the living touch which none can understand except those whose senses are exercised to know the realities of the world unseen.

Often therefore, a very little truth with a great deal of ruminating reflection, will bring us much more help and blessing than a great amount of elaborate instruction. "He that eateth me, even he shall live by me."

It is not our business to save people, but to lead them to Jesus Christ as their Savior; and so it is not our business to heal people but to lead them to Jesus Christ as their healer, and when they believe him, we can assure them of salvation; and when

they believe in him and walk according to his word we can assure them of his physical help and healing. (Acts 14:7-10.)

Divine healing is not the most important truth in the gospel, but it is a truth that God has shown us, and we cannot evade it or be ashamed of it without losing self-respect and God's approval.

Let us not shirk it, or compromise it in order to be popular. Even those who do not agree with us will respect us more if they see that we really mean the faith we profess. So let us hold it fearlessly, and confess it manfully wherever it is proper to do so.

Divine healing is not giving up medicines or fighting against remedies. It is not even believing in prayer, or the prayer of faith, or in the men and women who teach divine healing. It is not even believing the doctrine to be true. But it is really receiving the personal life of Christ to be in us as the supernatural strength of our body and supply of our physical life. It is a living fact and not a mere theory or doctrine.

Divine healing in its deepest and truest experience is likewise of a life of ceaseless dependence, in the trying places, on the power beyond yourself, and a source of strength that only allows you enough for a moment at a time. The popular idea is that it is some extraordinary influx of miraculous strength and love that lifts us above trial and disease for a lifetime and equips us in a moment for all the way. This is not the apostolic experience. "We who live," he said, "are always delivered unto death for Jesus' sake, that the life of Christ might be made manifest in our mortal flesh."

Constantly his natural flesh is failing him. Ceaselessly, the divine life of Christ was flowing into him. Grace for grace, and moment by moment he lived on the life of his Lord.

This was Jeremiah's promise: "Thy life will I give thee for a prey in all places whither I have sent thee." It was like something constantly wrung from the jaws of destruction. What a thrilling figure! "A life for a prey." That is the sort of life that God has given to many of us. Not a life assured by self-constituted strength, but a life that hangs upon our Lord's life every breath, and yet, that never fails because He ever lives.

MRS. BETTIE HOLLIS.
Midnight, Miss.

MRS. EMMA WILLIAMS
Sister Emma Williams departed this life at the home of her son, Bro. Frank Williams, near Brewer, Miss., where she had lived since the death of her husband. She had been ill for several months, yet realizing that the sufferings of this life are nothing compared with the joys of the life to come. She professed faith in Christ when a girl and joined the Center Ridge Baptist church and has lived a devoted Christian life until death claimed her as its victim on Sept. 15, this being her seventy-fifth year. She leaves one son and two daughters and a number of grandchildren who will miss their mother very much.

J. M. NORSWORTHY.

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Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.



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The following new men have been added since commencement:

MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

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Clinton, Miss.

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We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit\$2.05

Outfit B.—Consisting of seventy-five sets single envelopes, twelve envelopes to set, and one Monthly Church Treasurer's Record Book, per outfit.....\$2.95

Outfit C.—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit\$3.80

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GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

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Extricating Obadiah... Lincoln
Girl of the Limberlost... Porter
Glengarry School Days... Connor
Just Patty... Webster
Man from Glengarry... Connor
Mr. Pratt's Patients... Lincoln
The Prospector... Connor
Rebecca of Sunnybrook Farm... Wiggin
Patrol of the Sun Dance Trail... Connor
That Printer of Udell's... Wright
Road to Understanding... Porter
Eyes of the World... Wright
Sky Pilot in No Man's Land... Connor
Bob, Son of Battle... Olivant
The U. P. Trail... Grey
Desert Gold... Grey
Rainbow Trail... Grey
Riders of the Purple Sage... Grey
Right of Way... Parker
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Trail of the Lonesome Pine... Fox
Wings of the Morning... Tracy
Rose O'Paradise... White
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Beasts of Tarzan... Burroughs

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The Sky Pilot... Connor
The Witness... Lutz
Shepherd of the Hills... Wright
Story of My Life... Keller
Their Yesterdays... Wright
When a Man's a Man... Wright
Broad Highway... Locke
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RESOLUTIONS

Whereas, our Heavenly Father according to His divine purpose has decreed that our sister, Mrs. Sue Cummings Harmon, should be called from her earthly tabernacle to that house not made with hands, and,

Whereas, we desire to give expression of our high esteem of her sweet Christian life,

Therefore, Be it resolved: First, that while we have sustained a loss, yet we yield in humble submission to this dispensation of Divine Providence.

Second, That we extend to her husband, her three brothers, and other relatives our profound sympathy, and,

Third, That a copy of these resolutions be sent her bereaved husband, and one sent to the Baptist Record and the local papers, and that a copy be spread on the minutes of our society.

MRS. ROBERT FOWLER.

MRS. W. D. M'CALIP.

MRS. LEE B. SPENCER.

CRENSHAW

I am closing my tenth meeting this season. In all the Lord has wonderfully blessed my work. There have been 112 additions in the meetings. I do not know how many public professions of faith. I have never seen the people more anxious for the

truth. I rejoice to read of so many gracious meetings in all the Southland. Let us pray for more workers on the field. The fields are white and the laborers are few. God bless the Record with its host of readers.

Fraternally,

H. G. WEST.

TWENTY-FIVE LARGEST CITIES

The twenty-five largest cities in the country, and their population in the last census, are:

New York	5,621,151
Chicago	2,701,212
Philadelphia	1,823,158
Detroit	993,739
Cleveland	767,836
St. Louis	772,897
Boston	747,923
Baltimore	733,826
Pittsburgh	558,193
Los Angeles	575,480
San Francisco	508,410
Bucalo	507,875
Milwaukee	457,147
Washington	437,571
Newark	414,216
Cincinnati	401,247
New Orleans	387,219
Minneapolis	380,582
Kansas City, Mo.	324,410
Seattle	315,652
Indianapolis	314,194
Jersey City	297,864
Rochester	295,850
Potland, Oregon	258,288
Denver	256,369

RESOLUTIONS

Whereas, it has pleased our Heavenly Father to remove our esteemed Bro. John William Barnett in his 78th year from his worthy labors to his heavenly home,

Therefore, be it resolved: First, that the Standing Pine Baptist church, Leake county, Miss., of which he was a member, sustains a great loss, and

Second, that the neighborhood in which he lived will greatly miss his wise counsel and exemplary life as a citizen and neighbor, and

Third, that the widow, children, the brothers and sisters, together with the few ex-Confederate veterans who remain will feel an aching void that cannot be filled, and

Fourth, that this be put on our church record, a copy given to the widow, and that it be published in the county paper and the Baptist Record.

P. C. BARNETT,
T. J. SCOTT, Committee.

PASSED OVER.

The death angel visited old Hope-well church in Copiah county and took from its number one of the leading members, Bro. W. (Billie) V. Bridges. His place in the home, church and community will be missed. He leaves a wife, two sons, a daughter and a large number of friends and relatives to grieve over his departure. Bro. Bridges' life was one almost entirely lived in the church, joining when quite young. He was born Nov. 30, 1872, and died July 22, 1920.

W. H. WILLIAMS.

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If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tonic for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tonic you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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The Field! The Harvest!

The Harvesters!

I.

**"LIFT UP YOUR EYES AND LOOK ON THE FIELDS
WHITE ALREADY TO HARVEST."**

The harvest fields of souls are ripe and there will be loss if the reaping is delayed. All Asia and all Europe, all Africa, South America, and other lands give such evidence of readiness to hear the call to repentance and life as was never seen before. The spectacle is thrilling.

II.

"THE HARVEST IS PLENTEOUS."

The precious grain is not only ripe but bountiful. The field is the world and the world field is ready for the harvesters. Millions would answer the call now if it were made, but souls and opportunities will be lost if we wait.

III.

"THE LABORERS ARE FEW."

Just a few more Baptist missionaries for 400 millions in China; a few dozen for 75 millions in Latin America; 22 for 70 millions in Japan; 21 for 150 millions in Africa; 2 for 30 millions in Italy.

In the new countries of Europe and the Near East in

which we are just beginning work there are native preachers as follows: Roumania, 12; Hungary, 42; Jugo-Slavia, 9; Spain, 6; Palestine and Syria, 2.

IV.

"PRAY YE THEREFORE THE LORD OF THE HARVEST TO SEND FORTH LABORERS"

Some two score Baptist colleges and seminaries in the South are crowded with students whom we are training for Christian service. Prayer should be made that hundreds of these, perhaps thousands, should set their faces to the ripe harvest fields in other lands.

V.

"HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

The fields are ripe for the harvest, the Foreign Mission Board is waiting for the harvesters and for the money with which to send them forth to the fields where great loss is inevitable if we do not speed the work.

THEREFORE:

Pay your campaign pledges promptly and make fresh offerings if you can.

FOREIGN MISSION BOARD

J. F. LOVE, Corresponding Secretary
RICHMOND, VA.